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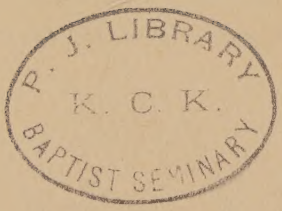

THE REVIVAL

A Symposium

BY

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EXPLANATORY.

These addresses were first delivered before the Chicago Preachers' Meeting, and were designed to awaken a more general interest in revival work. They were received with great favor, and were highly successful in accomplishing the purpose for which they were planned. This fact is the warrant for giving them a still wider circulation, in the hope that they may prove as stimulating to those who may read them as to those to whom they were originally delivered.

The Editor.

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THE MINISTER AS A SOUL-WINNER.

Bishop William F. McDowell.

The statement of this theme is redundant, and somewhat misleading. It suggests that perhaps a minister might be something else than a soul-winner; that he might be a minister, and not a soul-winner at all; or that, perhaps, winning souls is an incident in the business of being a minister. One would hardly speak of a lawyer as a practitioner, of a physician as a healer, of a merchant as a business man. This is the business of these men. They do, and must do, many things besides. This is supreme. So the minister must do many things. How many, only a busy modern minister knows. But if he be not a soul-winner he is not at the heart of his task.

Let us clear up one or two matters at the start. Winning souls and holding revival-meetings are not equivalent terms. Indeed, our modern use of the word evangelist is distinctly narrower than the great term soul-winner. Nor is

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this noble term identified exclusively with any method, however useful and honored. Nor yet is it monopolized by any class of ministers, or by any theory of the ministry, or any conception of the Church. These things it seems necessary to say at the beginning.

We must briefly state at the outset, also, certain fundamental assumptions which are taken for granted in the discussion that follows and in all this series of addresses:

1. The lives of men are lost. It is still true that the Son of man is seeking and saving the lost. Men are much more than unfortunate. "The train is not simply late, there has been a wreck." "We owe Christ more than our thanks, we owe him our lives." If modern science and philosophy have made anything emphatic, it is the sad and solid truth that men are lost and are being lost. They are not only fallen, but falling.

2. There is a way to recover these lost lives. The world is not in hopeless case. We do not handicap our efforts by doubts as to the possibility of recovery. The opened fountain is adequate and flowing. We do not doubt either the person of Christ or his work. His power is not gone nor going. There is no other name, but no other name is needed. There is only one

cure, but that cure is sufficient. The task is tremendous, but the power of the Person is equal to the task.

3. The Christian minister stands somehow in the center of this task. He is the minister of the saving Christ to men needing salvation. There are many questions, some of them are burning at times and for a time, but the minister's one great question, always burning, is the question of bringing men and the Savior together. He is vitally related to many things. He is at the center of this.

These fundamental assumptions we take for granted, and do not argue them at all. I interpret my theme as giving me the warrant for the thesis that the minister must be a soul-winner, no matter what his theory of his ministry may be. Men are rather fond of classifying themselves and their preaching. They have heard of the historic types, and like to range themselves under one or another of the main divisions. In this audience this morning are men who somewhat proudly rate themselves as didactic or teaching preachers. It is thought by many to be a superior order. I have no quarrel with this theory. I believe in all good types, and exclude none from my sympathy. The teaching ministry is absolutely essential in the Christian Church.

One could wish that it might be both multiplied and improved. Still I must ask you if being a teaching minister is, in your judgment, a good excuse for not being a soul-winner? You teach the truth, and you do well; but are any set free by the truth you preach? Are you content to teach many and to gather none? You choose fitting subjects and treat them ably, but do you choose noble objects and bend everything to them? Didactic preaching in the Christian Church can only be saved from death and contempt by an evangelistic purpose and aim.

Or you pride yourself upon the perfection of your order of worship. This properly grows among us. God is the God of order. No worship of Him can be too perfect. He is not pleased with carelessness and slovenliness in His house. He loves, I doubt not, to have it all done decently and in order. There is inspiration in a noble liturgy nobly rendered. We have seen strong men subdued by a perfectly conducted communion service. But I ask you again, does the liturgy lead men to life? Is a perfect ritual a substitute for soul-winning? It ought to be an aid. The service is not perfect until it has led men to put away the evil from their eyes.

Or, again, you rather scorn both the didactic and the liturgical theories. You affect the prac-

tical in your preaching. You get down to men's lives. You deal with common, every-day existence. You discuss duties, personal, social, civic, and have precious little use for those other theories. Softly now. "The soul of all improvement is the improvement of the soul." Does practical preaching excuse you from being a soul-winner? Is it very practical unless it does win some?

Or you belong to the class that counts itself as evangelistic. You have not been moved by anything said thus far. Well, I must say a word which may not be understood, but the term soul-winner is a much larger term than evangelist as the latter term is used in our modern speech. I am trying to lift every type of our ministry to its highest level. That highest level is the level of winning souls, which means winning lives from wrong to right, from sin to holiness, from Satan to Christ, from self to God. If a minister of any type be not doing this to all classes, is he a real minister of Christ to men at all? A thousand useful things he may be doing; but if he is not doing this, is he at the heart of his ministry?

The time was when our fathers were not very strong either in didactic or liturgical lines, but they had the grand passion for winning men. Their ministry was mighty at that point. And

a more practical ministry never was known. Men's lives were transformed, ethically renewed by the saving power of Christ. Our Presbyterian friends conducted a more orderly service and had a more didactic ministry. Each great Church had its strength and its weakness. No Church can be permanently strong which is strong on only one line. They are becoming evangelistic. Let us bless God for it. We have become didactic and orderly. Bless God for that. The Church that holds the future and the present is the Church which is didactic and orderly, and practical, and is aflame with the fire that burned in the heart of Christ, the Savior of men. It is not a smaller or narrower theory of Church life that we need, but an infinitely broader and warmer one.

The statement of my theme warrants me in asking a few personal questions at this point. I ask them in our Master's name. We are here together, a company of His men. His presence makes it very light here. We can see things in the light of His countenance.

First. Have you been a soul-winner? We are not all young men. We are usually very sensitive to their duties. I am urged to deal faithfully with them. But I have also a keen and almost consuming anxiety about the men

of my own age and older. Some of them were soul-winners once. Some of them never were. Some have ceased. Some think themselves too old to begin. How does your record look this morning as we sit here in this bright light? When my Conference class had been preaching twenty years we held a reunion, the ten of us. We compared experiences with perfect frankness and fidelity. One of the men spoke modestly of his obscure charges and obscure work during those years. He rejoiced in the more conspicuous positions that had come to some of the others. We made him confess that in the twenty years he had seen more than two thousand souls won to Christ. Then "we were smitten in our faces as with a great light." We saw in that light what real values were. Men here were soul-winners in their early ministry. When did you cease to be? Why did you cease? The passion for this and the skill for it ought to increase with our years. A man past fifty ought to be fairly irresistible in this matter.

Second. Are you a soul-winner now? That question implies two or three others. Have you ceased to be what you once were? Have you begun to be what you ought to be? Do you continue in well doing? Some men have ceased to be what they were. This is one of the tragedies

of the ministry. In their early years they had a consuming passion for winning men to Christ. No other success satisfied them. A year without this triumph was a bitter year in their ministry. If they carried up no such trophies to Conference they went with heavy hearts. Failure to win souls looked to them like God's sentence of disapproval. There are men here who remember to-day how a quarter of a century ago they cried unto God through the long night that He would give them converts. The desire was as a fire shut up in their bones.

> "And some have never loved thee, Lord,
> And some have lost the love they had."

They make easy excuse now for a failure which once cut them to the quick. They have brought up the benevolences; they have paid the church debt; they have cleaned up the church records; they have built a new church or repaired an old parsonage. Is it not so? And do you like it? And will you keep on at this rate?

Some have not begun. They did not start to be soul-winners, and the habits of another kind of ministry have become fixed upon them. The passion is lacking. We are here in a family gathering, my dear brethren, looking honestly at our lives. It is very light here. His coun-

tenance makes it so. As you look at your life what do you see? Do you like what you see? Does He like it, do you think?

Third. If you have failed to be a soul-winner, why have you failed? Has your own spirit been lacking? Have your own efforts been slack? Or has your theology been at fault? It may have been new theology, or old theology, or false theology; it was not good theology unless it was good at the core. A certain scholar in our Church read a paper a few years ago on the new views of the old Bible. When he had finished, a plain old man arose and asked one question: "Will these new views save souls?" Certain ones present thought the question an impertinence, but the scholar who had read the paper made this reply in substance: "Souls are not saved by views, new or old, but the question in its manifest meaning is vital and proper. The Bible is the record of God's soul-saving movement and purpose. The views of the structure and origin of the Bible must minister to the Bible's purpose as a soul-saving book." Men are not saved by a right view of the Pentateuch, but by a right relation to Jesus Christ. The center of a theology is the Redeemer. In some places men are shouting old views out of which the life has gone, in others new views which

have no saving life in them. And the result is just defeat and failure.

Or are you failing because you are not willing to pay the price? Holding public meetings is hard work. Holding personal interviews is even harder. There is no monopoly of method. The brass band, the torchlight procession, and the enthusiastic political meeting influence some kinds of voters. They attract the notice of all kinds. The revival of the traditional type has been one great agency for winning souls. Test this house, and you will see. Test your congregation, and you will see. But as Dr. Dennis says, "The evangelistic method should not be allowed to monopolize the evangelistic aim which should itself pervade all methods." But no method is easy. If you face an audience with the true soul-winning passion, and plead with a thousand in Christ's name and in Christ's stead, you will at the end perceive that virtue has gone out of you. If you sit alone with one man in a Christ-like grapple with his soul, caring for that one soul with something of the care that was in Gethsemane and on Calvary, you will know that again virtue has gone out of you. No method is easy. You are not set to save methods, but to save men. Therefore use the ways that

are useful; old ways, new ways, all ways, but no way is easy. And no way is automatic.

Or do you fail at the point of wisdom and good judgment? Your motive is all right. You have the divine passion, but still fail. I read the other day that exceedingly interesting study in homiletics, the description of the Iowa corn train. The experts had been testing the corn crop in Iowa, and had found out that of the corn planted in that State eighteen per cent was dead, nineteen per cent was low in vitality, and only sixty-three per cent was good seed. The crops were not up to their best because of poor seed, poor planting of that seed, poor preparation of the seed-bed, the planting of deteriorated corn, and the poor care of that which was actually good. And the government gives itself to the task of helping those Iowa farmers raise better crops. It suggests a theme, "The Farmer as a Corn-raiser;" and that sounds very much like our theme. But what about the corn you planted yesterday? It is not many months since I heard a man with a thousand people before him, planting a message which was as dead as death itself. A true woman came home from one of the finest churches in New York and said: "It was all well enough in every respect save one: it did not

matter." The seed was so low in vitality that it was not worth planting. Two-fifths of all that corn might just as well not have been planted at all. I heard an evangelist shouting himself hoarse over dead doctrines. I heard a theologian do the same thing without the shouting. What would the experts find if by divine tests they examined the grain we have planted for a twelvemonth? We had fifty Sundays, or a hundred services. Did we plant dead corn on twenty of those Sundays, or at forty of those services? Many a truth has ceased to be vital. May the Lord of life help us to preach the truth that is alive! We are orthodox enough, but are lacking in vitality.

Or we do this planting badly. We take good vital truth and plant it in untempered emotions, which are so hot that the truth smothers; or in intellectuality, which is so cold that the truth freezes; or in a will which is so hard that the truth can not make its way. Truth must be planted in life. It may get in through the feelings, or the intellect, or the will, but it must grow in them all if it is to have its chance. Those historic revivals which have been permanent and not transitory have made their appeal to the whole life of man. Those which have come to nothing have made a partial and incomplete entrance

into life. Some of the current revivals are doomed for the same reason.

The statement of the theme warrants another question. What will you do, and when will you do it? This is really a double question; but a good resolution must take effect in time. We have been looking together at our history. There has been a solemn searching of heart. Even those who have done their best are not pleased with what they have done. What shall we now do? What will you now do in this matter? May the searchings of heart be matched by great resolves of heart as we sit here! Not everything can be accomplished by a good resolution, but nothing can be achieved without it. What will you young men do? What will you old ones do? It is light enough here in His presence to enable us to see our way into a better future. Where will you begin to win souls? It would seem natural to begin at the nearest place. Ministers have a way of praying for a hundred souls. That seems to be a favorite number. But such prayers are often useless and fruitless because they are so vague. If any man here is to win a hundred souls this year, they will be found among the people whose names are in the city directory, who live on the same street with you. They are not floating around in

the air, waiting to be brought down by a prayer or a gun. They are the husbands of women who already belong to your Church, or wives of men who already belong. They are children of parents already on your rolls, or they are the parents of children already in the Church; or they are the neighbors of yourself and your people. A pastor once told me that he closed his revival because they ran out of material at the meetings. He thought it a great triumph. When he came to examine his Church record he found that he had more than three hundred unconverted people in the families on his record. His special revival meetings were over, but his work as a soul-winner had just begun.

I said this in one of the Conferences. A young pastor took his visiting list from his pocket, and began to study it even as I spoke. That list had new meaning for him as he studied it in this light. He became absorbed in the fascinating task. He had asked not to be returned to his old charge. He was returned. He reached the charge on Tuesday. Wednesday he went down street and into a bank. The president was not a Christian, though his wife was. The pastor had told them that he did not expect to return. The president reminded him of it when he came in. Then all at once it came over this

young pastor that if he would win a hundred souls, this must probably be one of them. Why not begin at once? He turned to the president of the bank and said: "I did not want to come back, but I must have come for some good purpose. Possibly I have come back on your account." There was something in his tone that had not been in it before. To his surprise the president changed tone, and replied with manifest feeling, "May be you have." Inside of five minutes they were on their knees together in that office, and a man was won to Christ. Before Christmas that young pastor had won seventy-eight of the hundred for whom he began at Conference to pray. Only then he began to individualize his prayers, and that made personal his efforts. Here is your field. It is not far off nor unrelated to you. It is at hand, and it is white for the harvest.

How will you begin? Many men begin at some far-off point as though they did not expect any result until some elaborate campaign of preparation and siege had been completed. They spend weary weeks in that dismal business known as working up the Church. It usually succeeds in wearing out the Church and in advertising to the unsaved that the Church is not yet ready for them. One of the most success-

ful pastors in our Church told a company of us that he had quit that process forever. He begins his revivals now with a conversion or two. This is the true way to prepare. Nothing so surely warms up a Church as a conversion before its eyes. The revival has begun when that takes place. There is no need then to urge people to come. People can not be kept away from the Church in which there is something actually going on.

I am warranted also in saying that this business of soul-winning is chiefly a direct process. There is too much indirect evangelism abroad to-day. Famous men not a few have forsaken the old-fashioned direct grapple with the unsaved while they have given themselves to an indirect effort to save men. These indirect evangelists have told good people how to be better people, and how to get other people to become good people. They have held meetings to correct the theology of the Church and the day, and to promote the spirituality of the Church. And this is not evangelism or soul-winning at all. It reverses the true process in each case. Nothing wins so few souls as these indirect efforts. Nothing so surely corrects a false theology or revives a Church which is spiritually feeble as the winning of souls. Those older evangelists were

both a braver and a wiser lot. They grappled directly with the worst of men. It was no indirect task with them. And they were the best instructors in the ways of soul-winning; for one soul-winner in action is worth a thousand giving advice. One doing it is worth a thousand not doing it at all, but telling how it can be done. One can not forget the methods of our fathers nor their faith. This was the true "faith of our fathers" which ought to be "living still." They would have scorned the easier methods. They went at the task directly and believed in God as they did so. We recall how Mr. Finney prayed for a certain large victory and closed his prayer with the words: "And Thou knowest, O Lord, I am not accustomed to be denied." When we take such tasks upon us, we are warranted in doing so with such faith as this.

Now, at the end of this long address, let us recall the way over which we have come. Soul-winning is not an incident in a minister's life. It is not something tacked on to a ministry. It is its very heart. And it ought to be the heart of every kind of ministry. We asked ourselves certain searching questions, in the light of His presence. Were we ever soul-winners? Are we winners of souls now? Why did we quit? Why

have we never begun? What of the immediate future?

Not much has been said of methods. The motive must dominate the method. Have we the motive?

We reminded ourselves that our field is not far off nor vague. It is at hand. We are to individualize our efforts and our prayers. We have one chance. We have not had one before this. We shall not have one after this. "The night cometh."

Finally, this is the largest thing we have to do. It is not a magic process touching part of life, awakening simply a new feeling or presenting a person some new opinions or resolutions. It is a divine process, involving an abiding and radical change of affection, a change of the habits of thought, a transformation of life's motives, the regeneration of will. It is the complete redemption of human life, so that in all things Christ may have the pre-eminence. To this task, in Christ's name, let us this day give ourselves.

PERSONAL EVANGELISM.

EDWARD B. CRAWFORD.

"Follow Me, and I will make you fishers of men.
—MATT. IV, 19.

THE saving of men was the work to which Christ called the disciples. For this the Church was founded. It is our work. This is our job. Men are saved for service. The problem of saving the world is to find a saved man who is willing to go after an unsaved man. It is a question of Andrew bringing his brother. Saving the masses is but a question of saving a man or woman. Christ is calling the Church to follow Him. A forward movement seems imperative. "Aggressive Evangelism" is in the air. The pulpit is aroused. Sermons are increasingly evangelistic. The pew is interested. "The Coming Revival" is the common theme. The feeling of expectancy grows. Glowing faces indicate that many have already had a vision. Our leaders are sounding a call to service. The atmos-

phere is full of tonic. The grasp men are getting on their work would indicate iron in the blood. The outlook is full of encouragement. A better day dawns upon us. The spirit of evangelism is widespread. The results show that the dynamic force of Pentecost is still among us. "The God of hosts is with us."

Success will depend upon two things,—method and spirit. There are methods many. We must not belittle them. The Gospel service Sunday evening, special revival services, the ingathering through the Sunday-school, are all important. It is not the object of this paper to compare one method with another, but to present the claims of one form of service too often overlooked. It is personal evangelism. This is the keynote of present-day evangelism. Personal work is entitled to consideration. It is a method our Lord used most effectively. The matchless example of Christ speaks loudly for personal evangelism. If one reads carefully the four Gospels he will find that this form of service stands out with great prominence. Christ wanted the individual. Again and again He turned from the multitude to focus His attention upon some man or woman. His work was not limited to great occasions and large audiences. To pause and turn a man's face toward the great unseen

realities was the practice of His life. So with the apostles. Andrew led Peter to Christ. Philip brought Nathanael. When persecution scattered the disciples, "they went everywhere preaching the Word." This is the need of our times. Years ago the writer formed a life resolve to do personal work. Not every man can be a great preacher to a great congregation, but every man can be the bearer of a message to an individual. He can talk with one face to face. A musket is a good thing. It scatters the shot, and there is a bare possibility of hitting something. But if you would bring down an eagle, a rifle is better. In the Master's work, elimination and focusing are often needed. There are times when we need to shut out the crowd and focus our attention upon an individual, if we would bring him to Jesus.

We should engage in personal evangelism for three outstanding reasons:

1. Because in this way we can reach the people. Fishermen go where fish are. If we would be fishers of men, we must go where men are. In the parable of the "Lost Sheep" we learn that the best way to find a lost sheep is to go after it. Waiting for it to turn up is too uncertain. "How to reach the masses" is a question often discussed. As the writer has listened

to the discussion of this threadbare theme, he has been impressed that the question really discussed was not "How to reach the masses," but "How to get the masses to the services of the Church?" That is quite a different thing. Reaching the masses is not difficult. If one wants to reach people he can easily do it. He must go where the people are. In Christ's time the churches had empty pews, yet Christ wasted no time discussing the question, "How to reach the masses," but went out into the country, and down by the seashore, and into the cities—wherever the people were. He visited the people where they were. So must we. If men will not come to the Church for the Gospel, then the Church must carry the Gospel to men where they are. Christ did not say to the world, "Go to the Church and get the Gospel." Instead, he said to the Church, "Go ye into all the world." A few months ago a careful count of the attendance at one hundred and twenty-five churches in this city was made. From these an estimate was made, and it was found that less than sixteen per cent of the adult population of our city was at church on that day. This should not discourage us, however. It should cause us to change our methods. We must carry the Gospel to the people. We must hunt up men. We must visit home, store, shop, and office in

quest of men. If we really want the people, we shall find them swarming all about us.

It is said that it is difficult to get people to special revival services. Therefore, we must have evangelists to draw the people. Our responsibility is shifted to the shoulders of evangelists because they can draw the people. We must engage a great organizer, a gifted singer, and a noted evangelist, build a large tabernacle, secure the backing of a federation of Churches, spend vast sums in advertising, have large space in the newspaper, and do something spectacular,—what for? To reach the people. Now, if a Church really desires to reach the people, there is an easier way than that. The writer is not hostile to evangelists. We gladly give them full credit for their good work. What we do object to, is the shifting of the responsibility from where it belongs, on the heart of the Church, to some one else. We have known series of meetings to be held in which there was scarcely an unsaved person present, while all about the church there were many whose doors were ever open to any consecrated, friendly, sympathetic man or woman who desired to enter on a mission of love with a message from the Master of Life. There is no surer way of reaching the people than by going after them.

2. A second reason is: all can do it. The entire Church membership can be harnessed up. The preacher can not, and should not, do it all. He should be a leader. We need leaders. We are suffering through lack of them. Leadership is the need of our times. Finding work for all the members of the Church is a test of our ability. This is not easy; but it must be done. We must know what we want to do. We must have an outstanding purpose. It must be big enough to command the thought and strength of the Church. We are content with little things. We need a fresh vision of our work. We need to hug up closer to our job. The preacher must set the pace. The pulpit must be on fire. The pew is not insensible to fire. It knows a few things. If the pastor is a leader, there will be small trouble with the pew. The pew will follow the example of the preacher. The workers will be multiplied. "They went everywhere, preaching the Word." This is our need. The house-to-house canvass is the method used today by political workers. In this manner Christian Science is propagated. This method is used by the Mormon missionaries. The followers of Dowie do the same. Why should we not use the same method? Many a Church would double

its congregation, in addition to adding to its list of probationers, by this method.

In the writer's parish the field is divided into districts, and a house-to-house visitation is made by members of the Church each year, to secure the names of non-church goers, and to invite them to the services of the Church. From time to time invitations are sent through the mails to these neighborhood people, and they are visited by both pastor and people. A kindly reception is the universal rule, and many have been led to attend the services of the Church in this way. One man said to the writer, "I have lived on this corner for five years, and you are the first man to invite me to Church in that time." This man was the son of a Methodist preacher, and a university graduate. Another said, "I have lived in Chicago for six years without darkening the door of a church." This man was also the son of a Methodist preacher. What we need is walking evangelists, who will go from house to house with loving words, to woo people away from sin, to the Lamb of God. Some may think this hard work, but it must be done if people are ever brought under the influence of Jesus Christ. It does take a kind of holy boldness to tackle a stranger; but that is true even in selling goods. Book agents are accustomed to that, and it can

be acquired. Let a Church settle it that it wants people, and let it be willing to pay the price, and it will not be difficult to reach them. Fishermen learn how to fish by fishing, and we may learn how to catch men. Many a Church, now languishing and dead, might take on life and have marked success, by giving itself to personal evangelism.

3. The third reason is: it is an effective method. God touches men through men. The pathway from God to a human heart is through a human heart. Reaching a man must often be through face-to-face pleading. There is power in personal appeal. It is the man-to-man work that tells. Influence is one soul touching another soul. Aristotle defines friendship as one soul abiding in two bodies. An essay on friendship is a chapter of the heart. This work counts because the heart is in it. It is not spectacular; gets no press notice; wins but little applause from men, but it accomplishes great things for God. This method succeeds where others fail. Dr. Cuyler said of the three thousand souls he had won for Christ, "I have handled every stone." In time of war sharp-shooting counts. This is sharp-shooting. The seven hundred chosen men of Israel, who were left-handed, could sling a stone at a hair-breadth and not miss. These

were mightily effective. Preaching is generally to the audience; personal work is direct and personal. It is aimed at a man. There is no mistaking who is meant; there is no possibility of shifting the message to some one else; there is no escaping the arrow. One can hang on till he lands his man. Some will not come to church; others can not come if they would; but personal work reaches them all. Those who love souls can go anywhere looking for wanderers, and they can return with joy, bringing their sheaves with them. John Vassar called himself, "God's greyhound after souls." We must not forget what John B. Gough said of the one loving word of Joel Stratton that won him: "My friend, it may be a small matter for you to speak the one word for Christ that wins a needy soul—a small matter for you; but it is everything to him." It is forgetting this truth that causes personal evangelism to be neglected.

Meeting the wife of one of our Church members one day, the writer said to her, "Why have you not become a Christian and come into the Church?" Her reply was: "I suppose it is because no one has ever asked me." The following Sunday she united with the Church. It was as simple as that. Having gone through a storm one night in winter to talk with a young lady

about her soul, she surrendered to Christ, and afterward said to a friend, "His coming through that storm impressed me so that I could not resist." A woman who had not attended a Church service for seven years, said, "I do not understand why you should be interested in me." During an open-air meeting adjoining the church, a drunken man was seen passing on the sidewalk; a young man asked him to come within the circle and enjoy the singing. At the close of the meeting on the lawn he came into the audience-room for the Sunday evening service, and at the close of the service came to the altar. His wife had left him because of his drunkenness and cruelty. The man was converted; his wife returned to him, and she was converted; both united with the Church, and are now living together. That man went out and brought a gambler to our services; a few nights later both the gambler and his wife were converted. They both united with our Church, and never miss a Sunday service. One morning in class-meeting a probationer said, "The pastor was after me for three months, and got both me and my wife." The fact is, the pastor had been after him for a year, but it took nine months to make an impression. It is a joy to relate that in the writer's own Church there have been two hundred con-

versions in the past six months, and one hundred and thirty additions to the Church. Personal evangelism in large measure is responsible for this.

Yet we need more than method. It is important, but spirit is important also. Much will depend upon the spirit in which our work is done. People will not only measure what we say, they will measure us also. When one speaks, you not only want to know what he says, but, what is more important, you want to know who he is and what he is. When some people speak, you listen, not because their words are profound, but because they are profound; not because their words are tall, but because they are tall. When we speak, people will measure our words, not by their size, but by our size. What we are is important. We must put character back of our work. Our spirit will count for large things when we talk with men face to face about God, and sin, and destiny. A man was once taken sick, and thought he was dying. To the minister who asked if he might pray with him, he said, "You can pray if you want to." As the minister knelt to pray the man watched him, thinking nothing about his soul, but thinking about the preacher. He wanted to learn if he was real. As he watched he saw a tear stealing

down the preacher's face, and he thought, "This man is real; he loves me, though I am nothing to him." That broke his heart, and he gave himself to God. He recovered, and became an active worker for Christ.

If we would lead others to Christ, we must know Him ourselves. We must have a real experience. We can not preach surrender to others if we have not surrendered. We can not call men out of sin unless we have broken with sin. We can not lead men to the Cross of Calvary unless we have been there. What we need is Christ. "Follow Me, and I will make you fishers of men." We must have Him on the throne of our lives. He must sway the scepter. In this work we must be led by the Master of men. We must have personal communion with Him, and catch a vision of Calvary and Easter and Glory, and have a personal anointing from the skies. What we need is a living Christ; a present Christ; a mighty Christ; an indwelling Christ,—and victory is assured.

Christ said, "It is expedient for you that I go away." It seemed like a calamity. It would have been fatal; but one never-to-be-forgotten night Christ drew the disciples very close to Him, and said, "I will send the Comforter." He went away that He might be forever near.

Christ had been *with* His disciples; henceforth the Spirit is to be *in* them. The difference is vital, and touches the very genius of the Christian religion. Christ had been everything to the disciples; yet He says, "It is expedient for you that I go away." The disciples look out upon a hard and cold world. Can they hope to make an impression upon their age? They are not sufficient for their tasks. They have not strength for their burdens. Their leader is leaving, and they can not follow. They must remain, and labor and struggle, suffer and die. The stars have gone out of the sky. It is dark. But the promise was, "I will come to you." That is the promise God makes to all men. What we need is God. Pentecost means to have God everywhere. The Master said, "Tarry." Strange word! Did He not know the world was dying, and hearts were breaking, and multitudes were marching to the grave? Yes; He knew it all, but He also knew it would be useless to go forth to God's work without God's equipment. We must have Divine equipment, else we shall be swept from the battlefield. The strength of ten will not do; we must have something of the strength of God. Was that promise kept? It was. At Pentecost something happened. Somebody came. A change is wrought. Fire and

power are here. Fire changes. It purifies, impassions, and transforms. This Pentecostal fire makes possible a clean heart. It gives one an enthusiasm for the service of God. It is the secret of a passion for souls. The sign of Christianity is a tongue of fire. It also transforms. The disciple who lied will never lie again. He who blackened his lips will never swear again. He who was weak as water is now like the granite rock. He who hung his head in the presence of a serving-maid can now stand in the presence of the ecclesiastical representatives of the Jewish race, and square his shoulders like a great rock breasting the yeasty sea, and charge them with the death of his Lord. Now his rugged manhood shows above their bigotry as a mountain rising out of the hills. Pentecostal power clothed him with might, even as the mists hang about the tall cliffs of the sea, and Peter stands in history, clear and bold, like one sculptured against the sky.

This is our need, Pentecost is here. This power is for us all. What we need is God. The greatest need of the Church is more of God. We need to get alone with Him. If the pulpit is to be a live wire, the preacher must, like Enoch of old, "walk with God." The explanation of our empty pews is, there is not enough of God

in the Church. Get pulpit and pew on fire with the Holy Ghost, and let preacher and people go out into non-Christian homes in the community, to do personal work, and the half-empty churches will fill up, and we shall not need to advertise sensational themes to draw the crowds. O that we might have more of God in the Church! Let our prayer be,—

"Breathe on me, Breath of God;
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou dost do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God;
Blend all my soul with Thine,
Until this earthly part of me
Glows with Thy fire divine."

THE RELIGIOUS REVIVAL IN HISTORY.

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THE Religious Revival in History is no mean topic; on the contrary, it is one of great magnitude and complexity, and two serious difficulties confront us at the beginning: (1) The narrow conception of the religious revival generally prevalent; and (2) a very shallow objection to its recurrence. The narrow conception attributes the revival to some conspicuous promoter, whose advent is trumpeted beforehand, and who is expert in all the devices by which religious excitement may be kindled and fanned to a flame. Such a promoter is termed a revivalist, and his meetings are called a revival.

The shallow objection to recurring revivals is implied in the frequent declaration that the Church should enjoy a continuous revival, which is about as sensible as to say that the farmer should always have in every field a heavy crop.

It is an objection that originates in sheer ignorance of the conditions that limit and hinder every form of social effort.

The religious revival (that is the first thing to note) is one species of a large family. There have been revivals of law, of political liberty, of social righteousness, of literature, of science, of art, as there have been revivals of religion. The term renaissance, for instance, is familiar enough; it designates the new birth of the classical spirit, the return to the noblest achievements of the ancient civilization, which quickened every form of intellectual activity, first in Italy and afterwards in Western Europe, just before the Reformation. The term Revolution is equally familiar; and not a few historians are using it to describe religious movements of far-reaching power. But we must remember that the informing spirit of every great revolution is a revival, a resurrected spirit; it is the return of the original creative energy to reclaim and to perfect its early achievements. Thus the men of the Netherlands fought for their ancient charters, Pym and Eliot and Hampden for the guarantees of Magna Charta and the rights of representatives; even the French Revolution started with the cry for the vanished States-General. And it looks as though our liberties might some day perish un-

less our souls shall be replenished with the spirit that obtained and established them.

Revivals, then—political, intellectual, religious—are returns of the informing spirit of human progress; this spirit wanes in politics, in science, in art, in morals, in religion. If it be not revived, progress is arrested; if it be not replenished, the attainments of the past are lost, corrupted, perverted.

The reason for this is obvious: The upward movements of mankind start with a few; "every great truth begins with a minority of one." The originators of great moral enterprises have the world against them; they must risk their possessions and their happiness; they must suffer and, for the most part, perish in the inevitable conflict. When, though, the movement triumphs, especially when it gets itself incorporated, like Christianity in some mighty organization, then it becomes popular, commanding, enticing. This is the period described by Jesus; and the men that stone the seers of their own generation build the monuments of the prophets that their fathers slew. For in this period selfish and ambitious and mercenary men capture and control the institutions created at so great a cost, and in controlling them for their own ends, corrupt and pervert them.

This is true of democratic institutions; it is true of the law of which Hooker wrote that "her seat is the bosom of God, and her voice the harmony of the world;" it is true even of science, and mournfully true of religion. In a word, such are the conditions that surround all noble endeavor, that there never has been anywhere or at any time on the earth unimpeded, uninterrupted human progress.

Over against this mournful generalization history permits us to set a more consoling one. There are sublime moments, moments of revival and replenishment, when the arrested progress receives fresh impulse. They occurred of old, and they are occurring now. The cry of the prophet, "O Lord, revive Thy work; in the midst of the years make known," comes to us from afar; the joy of the Lord breaks across the Atlantic from the Welsh coast; and in Italy a noble company of scholars and thinkers are rallying with one accord around the incorporeal but luminous form of Dante.

Spiritual energy has its floods and its ebbs. Its apparent triumphs are often deceptive and dangerous. After David comes Solomon, and then Jezebel and the priests of Baal. But there was always in Israel *the remnant;* and there was more. There were recurring infusions of new

life. The waning spiritual energy was recruited, ennobled, illuminated, electrified; and as in the commonwealth of Israel, so it has been in the Church of Christ. There have been dissensions and persecutions; epochs of gloom and barbarism, of Moslem hatred and practical atheism, of corruption and debility and hypocrisy; but there have been self-sacrifice and heroism and spiritual beauty. The lost has been recovered; old and new truths have been applied to bad conditions; and the creative principles of Christianity, Faith and Hope and Love, have been restored to their throne.

Majestic, indeed, is the philosophy of history contained in the letter to the Hebrews: "These all, though witness was borne to them through faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." For here we strike the paradox of religious history. Periods of waning faith are also periods of renewed spiritual energy; Cæsar and Christ appear in the same century; Christianity rises amid the ruins of old beliefs, and outlives the empire that sought its destruction; Gregory the Great sends missionaries to England, while Mahomet is preparing for the mastery of Arabia; Alexander VI and Savonarola, Leo X and Luther, Voltaire

and Wesley, confront each other in the same epochs, and by their interaction alter the shape of the world.

History teaches us that for such epoch-making periods there is both Divine and human preparation,—a preparation of agents and a preparation of conditions. God gives to the world men and women; God controls the conditions of the age in which they are to appear. Abraham, Jacob, Moses, Miriam, Isaiah, the Maccabees, John, Paul, Augustine, Bernard, Berthold, Eckhart, Luther, Wesley, Livingstone, —these have been raised up and prepared divinely for their work. But let there be no mistake here. *Many are called and few chosen.* Balaam contrasts strangely with Moses; the young man whom Jesus loved with Saul of Tarsus, who was *not* disobedient to the heavenly vision; Abelard might have done a work far nobler than that of Bernard. God enriches every period with potentialities; there never has been a period that lacked the energy and the intelligence to save it. God is always doing His part. But even a Moses must choose; and so must an Isaiah and a Saul; and so must a Baxter and a Wesley. And the past would have been beyond all calculation glorious if the men and women who were called had been obedient to the vision. We write the

records of those that answered; only God keeps the record of the poets who might have sung and the prophets who might have spoken.

Then, again, God controls conditions. The manner in which the part of the world that is beyond human control decides great issues holds the historian in awe. "This universal frame" takes sides in every conflict. God in His management of this universal frame—the great Marshal of Events, as Bacon termed Him—has His strong east wind ready wherever He finds a Moses who can stretch his hand across the sea. I know that this leads directly to the conclusion that God is always on the giving hand, that the Divine preparation is always complete; and as I read the Scriptures, that conclusion is inevitable.

It is the human preparation which is never adequate, which never has been adequate in any time or in any clime. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." These are the appalling words with which Stephen smites the leaders of Israel. "Art thou a ruler of the Jews and knowest not these things?" is the piercing and pathetic question of Jesus to Nicodemus. Israel is never ready; a Simeon, an aged Anna, a few like them, are waiting for the consolation and listening for the voice

of Jehovah; but the sublimest expectations that have ever hovered over a people have been degraded, not once only, but often, to dreams of secular wealth and temporal splendor like the Messianic vision in the Jewish mind. And so in every revival that history records the human preparation has been inadequate, defective, pitifully meager. And this is true, whether we study the preparation of agents or the management of conditions. Every great revival in history is marked by some instances of absolute devotion; there is, indeed, a glorious army of martyrs and a goodly company of prophets, and martyrs and prophets have been nurtured by mothers like Anthusa and Monica and Susannah Wesley; but aside from this remnant of the permanently prayerful, what shall we say about the preparation of agents for the miracles of a great revival?

What shall we say? Say again that the human preparation is never adequate! There must be an abandon to the work of God commensurate with the glory of the prize. Without this self-abandoning faith, the miracles, as Jesus said, the mighty works are impossible. The evil spirits of a turbulent epoch yield to fasting and to prayer only. Not to fasting and prayer of the routine sort, but to that obedience even unto the death of the cross of which Jesus is at once ex-

ample and inspiration. We are frequently unjust to the men of other days and other surroundings. We detect and disclose their aberrations, but we fail to appreciate the sublimity of their devotion to their own ideals. What a man was Bernard of Clairvaux! What a spirit was Anselm of Canterbury! What forms are those of Francis of Assisi and Catharine of Siena! Their ideals were indeed imperfect, but their devotion was absolute. And what avails the nobler ideal to a nerveless and unheroic generation? When I picture to myself the flagellants of the fourteenth century, whole populations driven by a fury of repentance, it seems to me as though they must rise up in judgment against this enlightened and indifferent generation. There are worse things than emotional excess. Moral stupor is worse; so is the seared conscience, and the petrified heart; so is the lust of the flesh, and the lust of the eyes, and the pride of life!

Nevertheless, the historian deplores the Christian environment in which the spiritual heroes of the Middle Ages were compelled to labor and lay waste their powers. The revivals that they attempted perished speedily. The Cluniac revival was swallowed up in the struggle of the papacy and the empire; Bernard turned aside from his real calling to further the Crusades and to crush

Abelard; Arnold, of Brescia, was swept into politics; Francis and Catherine had noble successors, but they were too few for their surroundings; the penance preachers that followed them in Italy failed of permanent results; Wiclif's spiritual influence was thwarted by social uprisings; the teachings of Huss and Jerome were drowned out by the drums of war. History shows us these revivals that failed; it shows us also revivals poisoned by ethical weakness, like the great awakening started by Abelard; and revivals driven to disastrous reaction, like that of Northampton, which ended in the exile of Jonathan Edwards from the people who in the periods of terror had quailed before him. It shows us revivals, like those of the Reformation, ensanguined by bitter controversy, and even the nobler English revival of the eighteenth century stained and impeded by fruitless quarrel, willful extravagance of speech, and frequent misbehavior.

Now it has been urged quite frequently that conditions are beyond the control of spiritual leaders. To which the reply is obvious. They have recognized always, though sometimes dimly, that they must control the forces that confront them or be conquered by them. Bernard, for instance, recognized too late his fatal blunder in preaching up the Crusades; and Savonarola the

direful error of his political entanglements. The preacher of righteousness must beware of popular excitements that divert him from his calling, and never are these more dangerous than when the cry ascends *Vox Populi, Vox Dei.* On the other hand, he must not face his age with blanched face and trembling hands. In critical moments (and they are numerous) this is the question: Are God's servants equal to their opportunity? For moments of peril are always moments of opportunity. Then it is that the mountains are alive with the unseen host. Periods of inquiry, of intellectual audacity, of commercial and political development, are periods not to be dreaded, but to be welcomed. Goliath has no terrors for David; and sloth is never the herald of God. The Renaissance gave to England a Colet, to Switzerland a Zwingli, to Germany a Melanchthon; it stirred to life the universities of Europe. The discoveries of great ocean highways shifted the center of political gravity to the Protestant world. Nothing is absurder, and, suffer me to add, nothing betrays a feebler faith in God, than perpetually moaning over the conditions in which we have been placed. We are placed here to vanquish them. Like the Master Himself, His disciples are here, not to condemn the world, but to enlighten and to transform it. Whether

the problem has been a local or a general one, the really wise leader, like a skillful engineer, has subordinated material and surroundings to his purpose. And this, too, in things both small and great. Berthold, of Ratisbon, did not disdain to determine the direction of the wind by means of a feather, and to place his hearers accordingly. Here was a sensible man studying minutely the least of local conditions. Wiclif and Tyndale gave England a vernacular Bible; this was dealing with the larger problem. Charles Wesley gave England and the world new hymns; so, too, did John. But John did more: he studied to improve the physical and mental conditions of the English people. In Bunyan's pithy prologue, the glorious tinker defends the method of his teaching with charming humor and wisdom. And history has no word of comfort for idolaters of ancient machinery. Writ large over every page of the history of Christianity are the words of Jesus, "The children of this world are wiser in their generation than the children of light."

Wesley's iron rule finds vindication in this truth, that conditions may be, to some extent, controlled by an organizing mind and a resolute will. He deplored his early departures from his ruling ideal. He withdrew from controversy that he might shape the materials that came to

his hand with loving intelligence and courage. He did not try to shape them by pious chatter, oral or printed. He studied them, he directed them, he shaped them patiently into instruments of righteousness. And this is true of many of his disciples; it was conspicuously true of Hugh Price Hughes.

History reveals, furthermore, that revivals have originated in deepened ethical convictions, and are valuable only if they have resulted in diviner conduct and sublimer standards of morality. The Old Testament teaching has for its corner-stone the Ten Commandments, the New Testament, the Sermon on the Mount. Deep calls to deep. Sinai and Calvary mean the same thing,—God's love of righteousness, His hatred of iniquity, His immeasurable and enduring mercy. The prophets reiterate the Decalogue and apply its principles to the social conditions that they behold. Paul resents no charge so fiercely as the slander that he teaches "men to do evil that good may come." The history of revivals is the history of a recoil from ceremonial and routine religion to ethical purity and the righteousness of faith. The tithing of mint and anise and cummin makes way for the new commandment of love. The sins that ruin homes and break women's hearts and darken children's lives,

that turn workshops into the outer courts of hell, and the pleasures of the poor into the poison of their lives; the indifference of the rich man to Lazarus; the callous-heartedness of priest and Levite on the road from Jericho to Jerusalem; the unpunished crimes of the respectable, and the rotting consciences of the whited human sepulcher,—these are the sins over which the great revival preacher mourns. Mourns, I say; for he never gloats over sin, and never makes merry over iniquity. "I preached from the text, 'The wicked shall be turned into hell,'" said a young man flippantly to McCheyne. "Did you do it with tenderness?" asked that seraphic spirit, fixing upon him a gaze of indescribable rebuke. Take the history of the Church from the days of Abraham until now; it has pith and power only as the prophets and apostles stand for righteousness. And that not a conventional righteousness or an ecclesiastical righteousness, but holiness, *wholeness of being,* an entire sanctification, a moral earnestness and an inward purity manifest in word and deed, in abundance and variety of fine performance, in fullness of life rather than mere correctness of behavior.

Each age has its favorite iniquities, adding to the older and vulgar forms of sin—new, subtler, wickeder ones, often disguised in garments of

light. This is especially true of social crimes, which the priest and the preacher too willingly condone. The great Italian preachers of the fourteenth and fifteenth centuries were ministers of reconciliation, quenching fratricidal fires, when family rose against family, and citizen against citizen. Wonderful indeed were many of their triumphs. France in the days of Pascal was infected with hypocrisy. Alas for Port Royal! Alas for the French people! The genius of the noble youth was recognized and applauded, but there was not faith enough for an ethical miracle. And the rivers of France, the Seine and the Loire, red with the blood of the Revolution, were the appalling consequence.

There are, I know, many that scout the proposition I have stated. But wince and flinch as they may, none has ampler historical support. On the one hand, every revival of consequence has originated in a reaction against unrighteousness; and, on the other hand, every revival that has lowered its ethical demands has ended in spiritual debility. Careless writers of history are responsible for the opposite opinion. Thus in a recent work upon revivals I find much quoted from Jonathan Edwards, but not a word of the first paragraph of his "Narrative." Let me supply the void:

"After a more than ordinary licentiousness in the people here, a concern for religion began to revive in the year 1729; but more obviously in 1733, when there was a general reformation of outward disorders, which has continued ever since."

Our own General Rules are an enduring monument of the ethical power of early Methodism. Luther's Theses were a flaming protest against the flagrant immorality that the Church was encouraging; Savonarola and Wiclif were preachers of righteousness; and the present revival in Wales is marked by the same enthusiasm for purity and goodness; and when Jonathan Edwards departed from his earlier preaching of outward and inward holiness to the preaching of a harsh and terrible theology, he hastened the hour which he described in these gloomy words:

"It began to be very sensible that the Spirit of God was gradually withdrawing from us, and after this time Satan seemed to be more let loose, and raged in a dreadful manner. Instances of conversion were rare in comparison of what they had been, and the Spirit of God appeared sensibly withdrawing from all parts of the country."

The emotional excitement that accompanies a great revival may easily be mistaken for the Spirit of God that transforms the soul; the his-

torian knows better. To him it is only a concomitant, sometimes helpful, sometimes hurtful; and it requires no very sharp vision to detect the inevitable reaction whenever the will to be good is swallowed up in the desire for ecstasy.

Wesley, therefore, organized the conscience and the rapture; he insisted strenuously upon the rules of his societies; he led an ethical uprising against every form of wickedness; he demanded a return to primitive Christianity and to Scriptural holiness.

And in our own day the *New York Times* bore this striking testimony to the work of Mr. Moody in Manhattan Island: "The drunken have become sober, the vicious virtuous, the worldly and self-seeking unselfish, the ignoble noble, the impure pure, the youth have started with generous aims, the old have been stirred from grossness."

Whatever have been the theological and metaphysical theories of great revival preachers, they have in practice appealed to men's consciences, to their sense of responsibility for their conduct and their characters, and they have assailed the will with every motive that seemed to them effective. This was as true of Edwards at first, and of Whitefield, of Finney, and of Spurgeon, of Chalmers, and of Dwight, as it was true of Peter Cartwright and of Hugh Price Hughes.

For this reason no revival has amounted to much that was not a work among and for the poor. It was like Jesus Christ to lift into eternal prominence this note of his Messiahship,—"The poor have glad tidings told them." The poor man's claim for justice and equity and brotherly kindness is the ethical problem of the ages. It was in Egypt in the days of Moses, it was in Israel in the time of the prophets, it was in Judea in the days of Jesus, it was in England in the time of Wiclif, it was in Germany in the days of Luther, it is to-day the wide world over. Note, however, that I say both among and for the poor. I listen frequently to appeals that stir me to inward protest. They are appeals to the rich to work among the poor, that they may save their own skins and the skins of their children; as the euphemism goes, to save our institutions and our civilization. Jesus came not to save civilization, but to seek and to save the lost. He loved *them*. Any work among the poor must be for the poor. It must recognize their equality and dignity before God, and any salvation offered them must be deliverance and power and joy for themselves. Wesley's outspoken preference for them, and his untiring efforts to ennoble them, have been amply justified. He brought life and immortality to light in many a peasant's cottage

and many a miner's hut. Boys and girls that would have been lost to themselves and to the world were rescued and ennobled by the conversion of their parents; and if England and America have been enriched by them, this is but one of many splendid consequences of the great revival. Wesley cared for *them,* as Wiclif had cared for the poor of England centuries before him, and as Jesus cared for the poor to whom He brought light, and love, and life.

Finally, the great revivals pass beyond these ethical convictions and aspirations, necessary as they are, into the realm of spiritual life, into the kingdom of regeneration, the only sure region of permanent morality and ethical energy.

Consider the case from both sides. Take, first, the revivals that failed. Take the Cluniac revival of the eleventh century, or take the four great teachers of the twelfth, Abelard, Arnold of Brescia, Anselm, and Bernard. They contributed to theology, they affected profoundly the ecclesiastical systems and the political development of their age; and, to do them justice, three of the four were moral giants. But they could not preach a simple gospel, the grace that redeems and the grace that transforms. Or take the penance preachers of Italy, that wonderful line of which Savonarola was last and chief. Why did

they fail? Their temporary triumphs were amazing, and their figures grow more imposing as they recede. But Italy relapsed into the old habits; the disciples of Savonarola were not new creatures in Christ Jesus, neither were those of the earlier preachers; they lacked that mysterious permanent energy, that eternal life without which the loftiest ethics, even the ethics of Jesus Christ, are glittering, albeit celestial generalities.

Look now at the other side—the revivals that succeeded. So far as the Reformation transformed the soul, so far, and no farther, did it purify and ennoble the two succeeding centuries. The ethical problems that it provoked were startling and far-reaching; many of them remain unsolved. But the spiritual problem was paramount, and as the reformers suffered it to recede, their moral energy oozed away. Nothing is more pitiful than the attempts to maintain by civil and ecclesiastical machinery a character of righteousness which can only come by living faith.

Over the ashes of Frances Willard they have inscribed upon marble, "How beautiful to be with God!" There is the history and the eternal expectation of all the saints from Enoch until now. It is beautiful to be with God. It is life, and joy, and peace, and strength. It is eternal life to know Him, and to follow on to know Him,

to see Him as He is; to be transformed into the same image from glory to glory, while we are reflecting as in a mirror the glory of the Lord. Hence they have seen the most fruit of their labors to whom the Scriptures are veritable revelation, to whom the Scriptures reveal God—His being, His purposes, His love as shown in His relations to those who spoke as they were moved by the Holy Spirit. The Bible is power to those who derive from its pages the reality and splendor of religious experience, not to those who mix its precious truth with alloy from their own speculations, shaping it into cunning catechisms; not to those who have reduced it to a schedule of difficult propositions; not to those for whom it is a matted skein of intertangled problems. No! as the Lord Jehovah liveth. "The secret of the Lord is with them that fear Him."

Scriptural Christianity in the full and glorious sense of the term has never yet been seen on any large scale. We have, indeed, in the Bible men and women illustrating the precepts and the indwelling of God; we have had also in every age since then those who have reflected, now dimly, now clearly, this same splendor; but these all died without the perfect vision. The records of their faith have been kept, not for their sakes, but for our sake also; for unto us shall our faith

be reckoned as righteousness, if we believe on Him that raised our Lord Jesus from the dead. To preach good news, to set forth Jesus Christ, the wisdom of God, the power of God, plenteous in mercy and the fountain of unfailing life,—this, as I read history, has been the secret of every religious uplift. I know that a different notion prevails, that great revivals are ascribed commonly to the influence of fear. The records do not prove it. Like Paul, the great preachers have been keenly alive to the wrath of God revealed from heaven against all unrighteousness of men; like him, they have pointed to death as the wages of sin, to the havoc wrought in the soul and in the world by disobedience and neglect of God; but their most effective appeals have been to the conscience, to the craving for deliverance from the spirit of bondage and of fear, to the irrepressible longing of the human soul for the fullness of life. Nothing is more remarkable in the effective preacher, certainly nothing is more noteworthy in the preaching of Jesus, than the proportioning of the elements. No element is overlooked; no element occupies too large a space or undue prominence; and salvation is always the central theme. Every departure from the method of Jesus and John and Paul has been fraught with mischief. The magnificent out-

bursts of Romans, the glowing splendors of John's epistles, the amazing doxology with which Peter greets the sojourners of the dispersion, thrill us with a sense of the joy unspeakable and full of glory which was the wonder of the pagan world. The New Testament holds the world still because it offers rest, and peace, and strength, and joy; because it offers light, and love, and life in rich abundance; because it establishes the law of God by faith in Jesus Christ, and kindles an unquenchable hope that is fed perpetually by the Spirit of adoption, whereby we cry, Abba, Father.

There must be, there surely must be, as Wesley insisted and as so many before him believed, an attainable Christian perfection; a perfection to which repentance and pardon are only gateways; a perfection that purifies the Church and enlarges its activities, that ennobles the State, making it the organ of justice and the stronghold of the poor; a perfection that is the salt of the earth and the light of the world. This perfection will be manifest in hearts that love and hands that help; in minds that think out blessings and joys for the children of sorrow and of poverty; and in resolute wills that no obstacles daunt and no defeats discourage. The profession of it will be neither here nor there; for it will not add

to its power nor detract from its beauty, seeing that the tree is known by its fruit and not by the rustle of its leaves. The history of religious aspiration, of this struggle for perfection, is at once thrilling and saddening. It thrills one to behold the effort; it saddens one to see so much of thwarted endeavor.

O God, how long shall the ages wait? When shall the true Shekinah appear, a humanity transfigured by the indwelling Light of the World? When shall the temple of living stones be finished in which alone the living God can be reflected and adored? That is the miracle to convince the modern world.

THE HUMAN AND DIVINE ELEMENTS IN A REVIVAL.

J. H. MacDonald.

As a Christian Church we are bound to discover all we can about revival work. The work of redemption is the colossal work of the ages. If, as one has said, "true statesmanship is the art of changing a nation from what it is into what it ought to be," then the wise Christian minister is your real statesman. Compared with his work the adjustment of tariffs and the building of navies seem petty. His work is world-wide. All nations come into his thought. The eternal establishment of righteousness is his aim. However visionary he may seem to the so-called practical man, the kingdom of righteousness is more than a dream—it is a reality. Certainly he does not expect to accomplish his purpose by pettifogging intrigue or masterful diplomacy. He believes in God. God is the ground of his hope.

If in the economy of redemption the revival has a place, then we must do all we can to make

it efficient. If it has not, then the sooner we discover that, the better. Nothing is to be gained by cherishing illusions. The law of decay is one of the most salutary and beneficent in the Divine order. All progress is based upon it. Trying to keep alive what should and must die is an unprofitable waste of effort. But in arriving at our conclusion we ought to be careful not to charge up to revivals what properly should be charged to the unwisdom of those who promote them.

Personally, I think the revival will continue with us. We have simply gone astray. Wrong conceptions of both God's relation and man's relation to the revival have raised false standards of faith and action and have threatened, for the time, to imperil the prosperity of the Master's kingdom. We need to find our bearings.

The true revival depends upon the harmonious blending of two factors, one of which is constant and dependable, while the other is spasmodic, fitful, capricious. Our great business is to co-ordinate these factors; therefore, we must from the first put the responsibility for a revival where it properly belongs. God can be no more arbitrary with revival work than with any other thing. God must be doing now, and always, all even He can do to redeem the world. Other-

wise He would not be God. He is constant. In Him there "is no variableness, neither shadow of turning." Then, why are not revivals continuous? Perhaps I can best answer this by adapting a borrowed illustration. To-night a Marconi message will be sent from England across the sea. A hundred vessels will be cutting the water over which that message will travel. Why is it read by only one? Because but one vessel of the hundred has an instrument keyed to the pitch to receive it. The message fairly floods the path of its journey, but registers itself only at points keyed to the right pitch. God floods the world with effort and impulse, but He has to do with instruments which get woefully out of pitch. While Jesus stepped aside to pray, the apostles fell asleep. They were human; the demands of the flesh were upon them; their power of resistance was overcome; and during one of the most critical moments of history, when human salvation was in the balance, the closest friends of Jesus slept. Surely the flesh is weak, and with weakened flesh come flagging spirits. Revivals are not continuous simply because the man factor in the work of salvation is ever doubtful. Let this factor be properly related to the Divine, and then everything that can be done will be done for the world's redemption.

Nor does the peculiar shade of theological belief seem to enter into the question to any appreciable degree. Theology seems important to us. That is because we ourselves have made it. It is the work of our own heads—I might almost say the work of our own hands; for we can hardly conceive how any head ever had to do with much of it. The Church of Jesus has won with all grades of culture and all shades of theological belief. The Wesleys and Whitefield could not work together because of differing theologies, but each could win mighty victories for God's kingdom. The successful Dr. Finney was eminently successful while earnestly supporting the New-School Presbyterianism. Others of his day were almost equally successful though roundly denouncing his views. Edwards stirred all New England with what theologians now term a wooden theology. Moody was not a scholar, and had for his theology only what is contained in John iii, 16. But Drummond was a man of refinement and culture, accepting the modern view, and a consistent believer in evolution. God wrought through all of these men, and all preached the same sort of salvation through Jesus Christ. Whatever the differing shades of their opinions, there can be no doubt that they

knew God by a blessed experience, and were personally in tune with the Divine Spirit.

We should also remember that the human element is divided into two,—the people conducting the revival under the guidance of the Holy Spirit, and the people to whom they appeal. The latter have minds and wills like our own. They will not be *compelled* to yield these. The idea that God will force those wills at our solicitation is a mischievous one. If God were willing to do that, we would have no place in the work of redemption. It is our part so to present the truth as to induce the hearers under the influence of God's Spirit to yield themselves to God. Even after all has been done they may resist us. We certainly can not blame God, and sometimes it is wrong for us to blame ourselves for failure in revival work. Men can resist. They resisted Jesus. They have all along resisted the Holy Spirit. They will resist us.

At this point it might be well to deprecate the way in which so many of our good people call upon God for a revival; also to point out the difference between waiting on God and waiting for Him, and at the same time indicate the true use of prayer in this work. Our leaders constantly remind us that great revivals have been the direct answer to somebody's prayer. Some one

has wrestled mightily with God, and prevailed. An old lady, perhaps, has prayed ten years consecutively for a revival, and in answer to her prayer it has finally burst upon the agitated community. Therefore pray, and God will honor your petition by sending a revival. Revivals come down from above. They are never from below.

Of course, after every revival some saintly soul is found who considers it a direct answer to his prayer. And in a certain sense it undoubtedly is, but I think not in the sense in which he so considers it. I might add that the whole Church is calling upon the Lord, and that, too, almost continually, to send a revival. And herein lies the mischief of the teaching just referred to. We feel that when the Lord is ready, or when we have importuned sufficiently, the desired event will arrive. So we have shifted the responsibility from our own shoulders, with the exception of the praying part, which is easy, to God. Thus we pray and wait. This is not healthful, nor right. God is neither reluctant nor unwilling to send this greatest of blessings.

But we are frequently referred to the example of the apostles before the Pentecost, and told to "tarry at Jerusalem" until the Divine fire shall descend upon us. The apostles were not

in a passive attitude. They were not waiting *for* the Lord as we are. They were waiting *upon* Him, which is a very different matter. They were praying, probably singing and exhorting one another. They were worshiping and drawing nigh that He might draw nigh unto them. They were getting equipped for a battle. They were girding themselves for action. They were talking with God, and getting their souls ready, getting themselves ready, not their neighbors and the world. They were waiting upon God, and in due time were rewarded according to their faith and labor.

It has been said, God can not bring to a man's memory what was never in his mind. This is equivalent to saying that even God can not bless nothing. What right has the man who never looks into his Bible to ask God to bless the Holy Scripture to his soul's profit! Too much time is spent in looking for God to do impossibilities. We are praying for God to bless nothing. I can easily understand how God can bless a kind word and save a soul by it. I can see how God can use sympathy or encouragement or any act for the salvation of souls; but I can not perceive that we have any right to ask God to bless words we never speak and deeds we never do. We need to do some-

thing besides pray for God's kingdom to come. God can multiply the seed, but the seed must first be sown.

Is there, then, no place for prayer in revival work? Most assuredly! We never shall have a revival without prayer; but the desired baptism must not be a baptism sought for some one else, but for ourselves. We must cease to expect that God in some mysterious way, in answer to some one's solicitation, will suddenly appear and force men and women into His kingdom. We must come to know that a revival is not a miraculous interposition of Divine energy. A revival is as natural as the swelling of the buds in spring. Cause and effect are as consistently related here as anywhere in nature. The Divine Agent is always ready and ever operating. The human instrument needs keying to the right pitch. To accomplish this, we must wait on God—wait on Him until duty is no longer a burden; until we are tender and appreciative of what He has done for us; until all criticism passes away in a flood of love for our brethren; until our hearts are melted in love for burdened souls; until we, like the little girl who was carrying a chunk of a baby along the street, upon being asked whether she was not tired carrying that big baby, replied, with eyes opened wide with surprise,

"Why, no; he's my brother." Wondrous strength! Love makes heavy burdens light, and hard tasks easy. So let us tarry, waiting on God until we can do his work with sunshine and affection, not realizing the weight of the load through the love we bear our Savior and his erring brothers.

"Yea, wait thou on the Lord."

We are in readiness for our revival. How shall we conduct it? Will it be wise to employ an evangelist?

Of late years it has become rather popular to take a fling at the evangelist. A more thoroughly berated person would be hard to find. But most of this abuse has been in reality a criticism of methods, and has been directed against the evangelist simply because he seems to be the exponent of bad methods. There is much justification for this; and yet I can not see the objection to an evangelist whose methods are right and whose purposes are praiseworthy.

Men who, as a rule, have been out of the pastorate for years come to our gatherings, and wisely look as they impressively say, "Pastors, be your own evangelists." That sounds well, and I have no particular objection to it. Pastors should be soul-winners and engaged in the work all the time. But we are now considering the

question of revivals and protracted meetings. The question is not, Shall a pastor be an evangelist? but, Shall he limit the field to his own operations? Let us look at the conditions for a moment. The stress of modern life is upon us, and the demands of to-day are very great—so great, in fact, that a man is scarcely equal to a large city parish unless nature has endowed him with a splendid physique, and, at that, nervous collapse is no uncommon occurrence among our ministers. One of the colossal blunders of the Church has been in multiplying labor altogether out of proportion to the number of laborers she has been willing to support. The world is on the move. Churches have become large, population has grown dense, new enterprises have necessitated new and increasing demands, while we have sought to meet all these exigencies with practically the same old equipment.

There are pastors here this morning who have a fair-sized Church pass through their Church every year. It is no uncommon thing for a pastor to receive from one hundred and fifty to two hundred members each year, and to lose nearly as many by removals, deaths, letters, etc. Besides, there is a continuous and corresponding flow through his Sunday-school. Think of the new names, new faces, strange lives, new

histories, new friendships! Think of the losses and sorrows; of the struggles of the pastor to grasp the passing moment, and make the most of it! Think of the multitude slipping by, and realize, if you can, what this must mean to a man during twenty years' experience!

But, aside from this phase, the work is exceedingly exacting and heavy. A week like the following is no uncommon week among our busy men: An address in A on Tuesday; prayer-meeting Wednesday; address in B on Thursday; teachers'-meeting Friday; prepare for large Bible-class and two sermons for Sunday. All this, of course, has nothing to do with the endless little duties a pastor is always being called upon to perform. This would not be worth speaking about if it were only one week in fifty. It is not, as you can testify. While not an average week, it is a very common week in the lives of many who sit before me this morning. And all this while we are under the "system." We have to work whether we like work or not. The "system" provides a way to help us to remember that we must work, which is all right. A Hebrew is said to have climbed to the fourth-story office of a business concern and got into a warm discussion with the proprietor. The proprietor's temper getting the better of him, he kicked the

disturber down stairs. The manager saw him coming, and accelerated his descent down the next flight, when a floor-walker took up the work and sent him down one more, where the janitor gladly welcomed the opportunity to land the poor victim through the door to the sidewalk. When the surprised Hebrew found himself suddenly outside, he shouted in astonishment and admiration, "My heaven; what a system!" It is just that easy to accelerate a man's descent in our Church; so we have to work for our lives, if not because we love to. Yes, "pastors, be your own evangelists," only do not in your enthusiasm forget that collection for missions, nor that sum for General Conference expenses, nor that sum for Church Extension, nor any other sum that any other person happens to be interested in. A certain bishop refused to appoint a man to an important place because the man had failed in a collection the bishop had a peculiar interest in. Yes, pastors be your own evangelists; but do n't —but I said that before.

We are crowded to increase subscriptions; crowded to increase collections; crowded to push the temperance question; and every man with a "special movement" rattling around in his head feels really hard towards us if we refuse to look through his eyes.

A modern city Church is a big business. But it differs from other business in this respect: The man at the head can not order and discharge at will. He has scarcely a paid employee, and must control his forces and accomplish definite and large results by a masterful system of diplomacy. To-day there is many a better diplomat at the helm of a Gospel ship than sometimes can be found guiding the ship of state through the dangerous waters of foreign relations.

Now, with social demands, reform demands, self-culture demands, and so forth, upon him, it seems to me almost suicidal for a man to plunge into six weeks of the fiercest work which comes to a faithful pastor, without help, unless he is possessed of a steel constitution and is utterly without nerves. If he is to do this, he should demand and secure release from some other quarters.

But as I hinted a moment ago, much of the criticism against an evangelist is really criticism against his methods. But we ought to discriminate and put criticism where it belongs. Not all evangelists are eccentric, and many ministers use methods just as objectionable as those of the so-called professional evangelist. We are far from being guiltless in this respect; and the influence is even worse when those objectionable

methods are put in motion by a pastor, for it is certainly farther reaching. To my mind the ordinary revival methods have been the direct cause of loss of revival power. Few men are statesmen enough to prefer future solidity to present show of success. The temptation to reap immediate reward is very great—so great that some think much more of what they can now lay hands on than all the treasures of God's eternal kingdom. The greedy gum-gatherer cuts the rubber-tree down so that he can get at once all the sap there is in the tree, and lets the future take care of itself. True, it is his immediate gain; but how much better for the world had the tree been tapped for a season's yield and allowed to produce gum for years to come! This illustrates the folly of all short-sighted exploitation.

I say this especially for those who are forever blaming the clergymen of to-day for to-day's woes. The fact is, our lives are like the love of children—it is never paid backward but always forward. The love a child receives is never paid to a parent, but is given out to the next generation. I notice a man never goes out with the seed in one hand and his sickle in the other. It takes time to produce a harvest. The preachers of the next generation may have their teeth set on edge because we have eaten sour

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grapes; but we as certainly reap the rewards, both good and ill, of the wisdom and labors of those who have gone before. So I often think the present moment is one of repair. We must heal the breaches in the wall; we must repair the temple. The direct results to-day may not be so apparent, but the future will rejoice. We are suffering to-day from the work—sometimes called enthusiastically the great work—of the past twenty years.

There has been far too much trickery to trap people, making them the victims of the momentary wave, rather than bringing them in through the clear understanding of the mind and the consent of the judgment. These traps are so designed as to make it embarrassing for the tricked person not to yield when the final test is made. If a person yields, it may be because he wants to be a Christian; it may be because he does not know what else to do. If the latter, he is almost certainly lost to the Church and to the kingdom of God.

As a very extreme case, let me tell you of an actual experience at a camp-meeting. The preacher had done the best he could to get people started to the altar. No one would budge. Several tests were made, all of which were futile. Finally, in sheer desperation, he asked all people

who would like to go to heaven to rise. The response was well-nigh universal. "Now," said he, "let all those who think they are saved sit down." All sat down but one honest man, who, finding himself standing alone with the eyes of the congregation upon him, fell into his seat as though by a stroke of paralysis. The next motion was to seize his hat and stamp out of the building in a towering passion. That man had the sympathy of the entire congregation; all shared his indignation. What right has any man to do such discourteous and hateful things in the name of the Lord Jesus Christ! This is an extreme case; but you and I have witnessed scenes which have been exceedingly embarrassing for us as Christian men to be called upon to witness. Then, what must have been the feelings of the object of our sympathy!

These methods tend to make men fear the religious service. They are afraid of getting cornered, and, not liking to be called upon to give battle publicly, use the other alternative and stay away. Who can deny the difficulty we have in getting unconverted people into any but the most dignified of our religious services! I contend that a man has a right to expect that his personality is sure to be respected and his rights guarded when he comes into the house of God;

and the minister is the one to guard those rights, not trample upon them. But those rights have been disregarded until we have to-day the task of proving to the world that men's rights are to be held sacred before the people will again put themselves at our mercy by attending revival services.

Must we, therefore, omit all divisions? By no means. We need simply to be respectful and resourceful. Divisions can always be made so as to leave some converted people in the seats with the unconverted. This will rob the situation of its discomforts and positive pain. Any man who desires to be courteous can find ways enough. Many unconverted people love to attend evangelistic services, and they would attend, and finally be swept into the kingdom by the rising tide, were it not for the disquieting fear of embarrassing situations.

Another evil influence arises from the encouragement so frequently given to members to speak to their neighbors in the pews. This invitation is usually accepted by the least tactful members of the flock, who do more to offend good taste than to help the Master's kingdom. Unless we have a personal acquaintance with an individual we have no right to single him out in a public congregation and make him the subject of a per-

sonal appeal. If we do know him, and have not interest or courage enough to visit him in his home to talk over matters of religion, we certainly are not fitted to make a successful appeal when hundreds of eyes are observing. Such work is an offense to the sober and intelligent, and tends to make the revival service one to be avoided.

What has been said relates to the public assembly, and does not necessarily apply to the after-meeting, the inquiry-room, or the seekers' conference, and services of that character. Undoubtedly the after-meeting or inquiry-room furnishes the best means of handling mixed congregations. The invitation to remain to these services can be given in such a way as to leave the leader the utmost freedom in handling those who attend. I know one successful pastor who for his own freedom explains the purpose of the after service, and, instead of urging all to stay, urges all to retire who are not in sympathy with the plan. In such a service the workers may toil without giving offense; to these workers the conscientious inquirer or troubled doubter may come without being compelled to open his heart to the curious and unsympathetic.

Before leaving this phase of the subject I feel constrained to say a word about the point of em-

phasis in our appeals to sinners. We have been very eager to proclaim the marvelous love of God. This is as it should be. But in our eagerness to make God seem loving we have made Him seem weak and sentimental, almost incapable of commanding in His own household. The message that should read, "Sin is such a hateful thing in the eyes of God, so fraught with disaster to his dominion and ruin to his children, that he has sought at the greatest cost to blot it out by winning the wayward heart to himself; salvation has come to you, not that God can not get on without you, but because you can not get on without God,"—reads, "God is very sorry to see you a sinner; your loved ones weep to see you a sinner; the Church weeps to see you a sinner; all would rejoice should you come to Jesus. Come, to make them happy, and you will be happy." So, instead of presenting the Gospel to men on the ground of their own need, and as a sovereign balm for their heart's hurt, we present it to them with the hurtful insinuation that they should accept it largely on account of the rest of us. Therefore, they so frequently come with the thought that it is a concession or sacrifice on their part, but that ultimately they will be rewarded for the sacrifice. That is the reason

many a man stands on the threshold of a new life and figures on what he will have to give up. If he ultimately comes, he will talk, like some of the rest of us, of what he has given up for Jesus' sake. Mind you, for Jesus' sake! These things have n't been given up for his sake, nor because there is no salvation with them, but for Jesus' sake. By our condescension we proclaim a God of weakness, strip the Gospel of its dignity, and rob love of its power.

When we beg men almost on our knees to accept Jesus, we are doing His cause an injury. Jesus is not in the world to be tolerated, or even accepted; He is here to be honored, loved, and obeyed. He comes to men, not asking a favor, but conferring one. The blessed Son of God is not here to wheedle men into the Church, but to command that men should everywhere repent and be saved. And the Church needs to realize His commanding power. So many of us have come into the Church under the influence I have spoken of, that we scarcely recognize any authority on God's part. Consequently we ministers are teasing the people to come to Church; teasing them to attend prayer-meeting; urging them to give their proportion to support Church enterprises, as they promised on joining the Church; or ask-

ing their loyalty in some Church crisis. O, the shame of it! We are compelled to seek mere trifles as *favors* when we should be able to command the hosts of the Lord to do great and noble things; and all because we have forgotten that God is Sovereign, though He is Love. Our standards must go higher. Our converts must bow before God. Our Sovereign Lord must be sovereign, and devotion, soul and body, to Him must be our watchword.

From the human side a revival must be worked up. "Praying down" is certainly good, but "working up" is as important. We not only need to get tuned to pitch, but also to prepare the "way of the Lord." Thorough and painstaking preparation is a necessity, especially in large cities. It is no small matter to-day to get the attention of even Church members, so many different things are competing for recognition.

The Church itself must be the foundation of the work. Only a small portion of any Church is ordinarily moved with the prospect of special services, so that the first problem is to reach those members least interested. A pulpit announcement, however emphasized, is not enough. The most satisfactory plan I have discovered is the following: After directing the sermons and all public services towards the revival idea for a

number of weeks, the following self-explanatory return postal was sent out:

"Dear Member,—A revival of vital religion is the one need of the hour. Are you praying for it? Will you pray for it? I am eager to enter a campaign with this in view, but know how fruitless it would be without your support. Will you give what support you are able? If so, please take the matter to God. Next sign and mail the attached card that I may know of your determination to stand back of my efforts. Pray for us continually. Your Pastor."

(Return) "Dear Pastor,—I am in hearty sympathy with your purpose to hold special services, and promise to attend, if possible, four evening services, counting Sunday night, each week for two weeks. Yours truly."

This pledge could be varied to suit the local conditions. This was followed up with the announcement that special meetings would not be commenced until at least two hundred were signed and returned. When that number was assured the following circular letter was sent to each member:

"Dear Friend,—I take pleasure in sending

you this note. The reason is, that the success of our meetings is practically assured. Over two hundred replies have come to my request for pledges to support the cause, and more are coming in. All departments of the Church are rallying to aid the work. We expect a large chorus of devoted and interested workers to lead the singing.

"Brother —. —. ————, of the Western Avenue Church, and Brother —. —. ————, of Grace Church, two of our most successful clergymen, have consented to help. These men will be an inspiration. No one of us can afford to miss the meetings. We must pray for great things. We must expect great things. The meetings will begin January 30th, at eight o'clock, and will be held every night but Saturday for at least two weeks. Be in your place the first night. It is better to put our efforts into a short, decisive campaign. It is purposed to protect those who come. No improper divisions will be made in the public service. Do not fear that your friends will be rendered uncomfortable by being unwittingly forced into embarrassing declarations. Christian courtesy will be observed.

"Your pastor begs your prayers, your presence, and your help. But if for any reason, judged by yourself to be good and sufficient, you

can not give all of these, will you not, out of respect to my wishes, and the seriousness of this effort, refrain from entering into any social engagements during the progress of the meetings? May our homes honor the cause for which Christ died and the Church lives! This courtesy will be possible to all.

"Thanking you for your co-operation and praying God's richest blessings upon you and your homes, I remain, most earnestly,

"Your Pastor."

On the last day of the meeting this was followed up by the following postal:

"Last meeting. Grand rally to-night. Don't fail me. Yours cordially."

The result was inspiring. The first meeting showed an interest such as had never been manifested before. The people were on hand, eager, expectant, and, although the services were held in the coldest season I ever experienced, sometimes the thermometer falling to eighteen degrees below zero, the meetings were, on the whole, the most satisfactory I ever attended. This plan has since been used by other pastors with most gratifying results. It has the advantage of advertising

the services as well as calling each member's attention to his own responsibility.

Some very important factors in the prosecution of a revival are:

First. The spiritual condition of the pastor. More depends upon this than upon any other minor factor. A holy man a pastor should be, of course, but a holy man is not necessarily a fervent man. In revival work the pastor needs to be baptized with fire. Cold obedience to law must yield to an enthusiastic devotion to the person of Christ. A cold, formal setting forth of religious truths is not nearly enough, however skillfully done. A passion for souls is no mere dream. We must love men. This will spread from the pastor to the Church. Says Jowett: "In personal and in corporate life we shall be cleansed by the spirit of burning. We march to holiness through fire. Like the air, the water, and everything else in the world, the heart, too, rises the higher the warmer it becomes. 'Because He hath set His love upon me I will set Him on high.' Elevation of character depends on warmth of affection. Here, then, is the secret why the Church is not radiant with the white robes of a sanctified life, and is still found wearing the gray, compromising garments of the world. The Church must rise above the world by the elevat-

ing force of her own internal heat. The Church will lose her worldliness when she gains the 'spirit of burning.' She will put on an unearthly beauty when she loses the spirit of cold discipleship, and is baptized with the fire of passionate love for the personal Christ."

Second. The revival should have the right of way. The pastor should insist on this. In this busy age the Church itself seems too busy to take time to save souls. There are lecture courses, suppers, concerts, financial schemes, social functions, and I do n't know what not, to distract the people. These should suspend. I think it unwise for the people to entertain at such seasons. If they can not attend, let their attention be called to the chief business of the hour by the absence of the usual round of pleasure. Every religious society should suspend during revival time. Then all should come together—as the followers of Jesus at Pentecost—in one place. We are too divided. With our multitudinous organization we scatter our forces. A power which can come from no other source comes from numbers. The leagues, aid societies, men's unions, and kindred organizations, should be marshaled for the supreme work of the Church. It would be well, in some instances, if the pastor would refuse to attempt revival services until he could get the co-

operation and support he needs from all these sources. Many a revival is abortive just for the want of this co-operation.

And, finally—for we must stop somewhere—after planning with our utmost care and best skill; after organizing and using every earthly means our brains can devise and our enthusiasm suggest; we must not depend upon them. Our constant dependence must be upon God. "Not by might, nor by power, but by My Spirit, saith the Lord." Says Dr. Peck: "When Methodism ceases to be a revival Church her glory will have departed. In seeking revivals, many seek new machinery. But the need is more Divine power. Our agencies are all-sufficient. With the laity consecrated and empowered for individual efficiency, each pastor who is filled with a passion for souls and with Divine power has all the machinery needed for a glorious revival. Exercising that consummate generalship over his Church forces which every pastor should learn to use, the power of God will, sooner or later, make him the victorious leader of a revival on every charge. When the pastor and people write on their banner, 'This one thing I do,' that thing will be done. God's power has affinity for willing workers." May God send us more power!

"Jesus, Thine all-victorious love
Shed in my heart abroad:
Then shall my feet no longer rove,
Rooted and fixed in God.

O that in me the sacred fire
Might now begin to glow!
Burn up the dross of base desire,
And make the mountains flow.

O that it now from heaven might fall,
And all my sins consume!
Come, Holy Ghost, for Thee I call;
Spirit of burning, come.

Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole."

CONTINUOUS EVANGELISM AND THE SUNDAY-NIGHT SERVICE.

JOHN THOMPSON.

INTERMISSION is costly. The fires in the great furnaces are kept continually burning, because cooling down and starting up again costs too much. Railroad men tell us that to slow down one of their fast through-trains is a loss of power, and increases the cost of running considerably. Continuity is God's law in nature. Beneath the repose of winter, nature's stirring life moves continually forward. Underneath each autumn's falling leaf and winter's snows spring buds and summer roses are formed and nourished. Continuous evangelism is best for the Church. The ideal is to have every Church an organization of saviors, and the pastor, with a zeal tempered by prudence, standing in the relation of savior to all classes of people. Some of the greatest Churches in Christendom never call in special evangelists; but the fire of evangelism is ever burning on the altar of the Church, and the evangelistic note is

ever present in the ministry of the pulpit. To keep this fire ever burning is better than letting things run down in the Church, and then, by spasmodic, red-hot, high-pressure methods, try to get up a revival. The protracted-meeting may always have its place in the Church; but is it not possible for us to make better evangelistic use of the ordinary Sunday-night service, and keep it from losing its character in our Methodism as a center of evangelistic and converting influence? The pastor's relation to this service is of first importance. Nearly everything depends on him. The service is his to conduct and direct, and he can make of it very much what he chooses to. In some communities his first problem is how to attract a congregation; and here I give it as my judgment that the best method is to make the Church a preaching center. Side attractions may do for a time, but nothing will continuously hold like preaching. The force of the preacher's personality must be felt in the entire service. Hiding behind the cross is a much overworked and misleading phrase. The Sunday-night audience, which usually contains a large floating element, must be specially impressed with the man in the pulpit. A marked personality will give momentum to a pulpit effort, which, without it, would be weaker than the efforts of the shorn Samson.

That the pastor must be intrinsically good if he would reach highest success in this service, is clearly recognized. If he is "a holy man of God," some responsive souls will be almost sure to feel it. No man can avoid unconscious self-revelation. Jesus could not be hid, neither could Judas. By means of the thermagogue the temperature of an object can be taken by looking at it. Souls are sensitive, too, and have larger opportunity to test the quality of a pastor's life than they have that of a passing evangelist. A lawyer's plea, a physician's skill, may command their respect apart from character, but in their pastor they demand real goodness. His motive must be as transparent as a dewdrop, and far removed from the coast-line of self-interest, and his character as fixed in righteousness as the planet Mars in its orbit.

Then, in addition to goodness, there must be manifested such a degree of mental activity as will command respect. The heathen never worship an idol without eyes, which are the symbol of intelligence; and in these days it is not enough to prepare for the pulpit in from hand-to-mouth fashion. The people must feel that they have in their pastor a man whose eyes are toward the light and not afraid of it. John saw "an angel standing in the sun." The pastor must stand in

the light, and, by wide reading and diligent research and constant application, keep in touch with the currents of thought. We are witnessing a new type of evangelism in these days. English Methodism has appointed some of her strongest men to lead in evangelistic work and take charge of city missions. This new evangelism is more respectful of the intellect, is less dogmatic and more considerate of differences in temperament. It is reverent and quiet, but penetrates to the very roots of human life.

In the Sunday-night service, perhaps more than in any other, there must be something positive in the preaching. The people have come from an atmosphere shot through and through with intellectual doubt. The currents of unbelief run everywhere, but are specially strong in the big city. To the mind worn with interrogations it is refreshing to find in the pulpit a man who believes something, and who preaches it with the ring of prophetic authority. Dogmatic and ecclesiastical authority may be dying, but the authority of life and character and great convictions which stir the soul abides evermore. Christian living and Christian doctrine must not be put asunder. The death knell of theology has not yet been rung. Theology is the most attractive study of our times. All classes are found dis-

cussing theological questions. The changing forms of credal expression are not a sign of the decay, but rather of the vitality, of Christian faith. The preacher must have his creed. The facts of astronomy and the other sciences interest him, but they are not his *metier;* he is a specialist in Christian doctrine, and the pulpit is his throne of power. It is an unwarranted assumption to regard such a man as narrow. It is perfectly possible to share in the tolerant temper and broadmindedness of a twentieth-century outlook, and yet preach positively the great central truths. So while some prate about their aphelion, the man who would make his Sunday-night service ring with the note of evangelism must hold to some perihelion of truth.

Then, added to his personal belief in the truth, he must have faith in its effectiveness on any kind of an audience. Paul said, "Both to Greeks and barbarians, both to wise and unintelligent, a debtor I am, so as to me there is readiness also to you who are in Rome to announce the glad tidings of the Christ; for power of God it is unto salvation to every one that believes." In what sense was Paul a debtor? Was he indebted to them for his theology? If so, how? Up to the present, critics have failed to discover any real Hellenic influence in Paul's writings. What

does Paul mean when he says he is a debtor? We may find his meaning if we remember that Paul was a preacher first, and a theologian afterwards. Paul went everywhere preaching the glad tidings, and found it effective. He experimented, so to speak, on Greek and barbarian, wise and illiterate and found the message adapted to all classes as the light is to all eyes. He tested the simple facts of the Gospel, and found them effective; and then, like a scientist, he put his facts together and constructed his theology. The great facts were a risen, a crucified, an ascended, and an ever-living Christ. These facts are mighty still. Our theories may prove abortive and unsatisfactory; but the facts, never. The scientist can give no satisfactory theory of electricity, but the force of its current can be tested daily. We have no very understandable theory of light, but it is here and is sweet to the eye. Radium emits rays of light, which can only be felt and not seen, and cancers are cured by it; but nobody can explain the mystery. So there may be no satisfactory theory of our great Gospel facts, but when earnestly presented they are effective everywhere. The scientist's cry for more light has had a large answer in Madam Curie's discovery of the most powerful radio-active crystal ever known. So the soul's

cry for light, and the deepest questionings of the heart and mind, find most satisfactory answer in the evangel of the Son of God. If these facts were fully realized by us, our preaching would be better than we ourselves are. Just as great musicians and painters and poets are sometimes lifted by the vision of great ideals of truth and beauty and harmony to do work far above the level of their ordinary living, so if these Gospel facts possessed us as they did the apostles we would experience such elevation of soul as would make our preaching extraordinarily effective.

Then again, if we would succeed in Sunday-night evangelism the message must come from a heart warm with the fires of kindliest sympathy. To keep the heart warm and tender is not the easiest task. The sun would become cold and dead as a burned-out cinder because of its constant giving out of helium were it not continuously fed by meteors; so the large toll on our sympathies will cool the heart unless daily fed by the "Lover of souls." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Do we ever weep? I do not mean shed cheap lachrymal secretions or elocutionary tears, but

tears that have the blood and sweat of brain and heart in them. Do we speak of hell so that our tears are felt, and talk of the cross in a way that reveals its blood-red agony? Have we entered into the fellowship of His sufferings and the travail of His soul? If we have, then, like Him, we shall be satisfied, and see the pleasure of the Lord prosper in our hands. More heart-power in the pulpit would make many an effort that seems now to be a failure exceedingly fruitful in results. When heart speaks to heart, all the magnetic currents between pulpit and pew are stirred. To be as polished as steel, but just as cold and hard, will never draw. Coldness repels, but warmth draws. Jesus Christ's heart was a miniature ocean of love. So should ours be. Let us not be economical here. The reason should be fired and our thinking shot through with Christ's passion and love. Sometimes when I look on the fallen in our city streets, so cursed and brutalized by sin that all their finer feelings seem to have perished, a feeling of disgust creeps over me; but when I turn to the Garden and the Cross, and think of Christ's love and the Father's pity and of some mother's yearning heart, my heart melts, and I feel like going to them and saying, "Brother," "Sister," out of a full heart. For are they not the prodigal children of our Father in

heaven? To me they are not harlots and debauchees, but my brothers and sisters in need of help and sympathy. There is an angel in every fallen girl and brutish man. O that we could love them and brood over them till the angel comes out, as the harvests are made to appear by the coaxing of the warm sunshine and the tugging of the sunbeams at the roots of tree and plant and grass! Paul speaks of filling up "that which is behind of the afflictions of Christ." Are we not called to be partakers of his sympathy and suffering love in redeeming the world? I have gathered seaweed, and taken it home, and hung it up behind the door to be a boy's barometer. When it hardened and shriveled up, I would steep it in water until it softened, and expanded, and revealed all the delicate tracery peculiar to subaqueous plants. So when, after meeting with deception, vacillation, and rebellion among people, I feel a congealing of my ardor and a stifling of my sympathy, I steep my mind in meditations on Gethsemane and Calvary till my heart burns, and I "love because He first loved." If the sun only gave out light, the earth would soon be a revolving sepulcher and a rotating iceberg. It is its heat that makes harvests possible. So our reasoning must be fired by love and our thinking shot through and through with a passionate

love of souls. John was a *burning* as well as a shining light.

Up to this point nothing has been said about the Holy Ghost. All reference to Him would be omitted but for the fact that no paper on evangelism would be considered complete without a reference to spiritual baptism. We do not emphasize too much our need of the Holy Ghost, but we are in danger of underestimating His dependence on us. We are to be yielded up as His instruments—or rather weapons—and we should make of ourselves the best possible weapons for His use. A plain man, praying for a young minister, said, "Lord, make him a broom-handle rather than a polished shaft." This earnest brother was afraid the polished-shaft qualities might tend to over self-confidence. But it is not irreverent to say that the Holy Ghost may be expected to do more with a polished blade than with a broom-handle. First Corinthians i, 25, 26, 27, has been much misunderstood in this connection. "God Almighty needs man," said Luther. But if, on all our best efforts and on our best selves, the fire of the Holy Ghost falls, who can measure the possibilities of our ministry? Widespreading prairie-fires are often started by the mere focusing of the sun's rays on broken bottles carelessly scattered by travelers; and what mar-

vels science is doing by an intelligent use of God's forces in nature! O, if we knew the "law of the Spirit," and by self-denial and consecration learned the art of laying hold of God's forces in the spiritual kingdom, what wonders in conviction, conversion, and consecration we might see on Sunday nights! Are we ready, brethren, to pay the price in unreserved self-dedication, and cut loose from the coast-line of self-seeking? The same sun that made paradise bloom with beauty, and embroidered the orchards of Canaan, and ripened the grapes of Eshcol, and sweetened the cedars of Lebanon, is ours to-day. So the same spirit

> "That brightened Isaiah's vivid page,
> And breathed in David's hallowed lays,"

is ours. The same forces that operated in fashioning worlds at the dawn of creation are still at work producing new creations. So the same spiritual energy that stirred three thousand on the day of Pentecost, and which, through the ages, has been penetrating to the roots of society, and sending up streams of new life everywhere, is at our command. We ought to expect the Spirit's presence in every service to witness to the Gospel facts we preach.

In determining the character of the service

and the methods to be employed the pastor needs the wisdom and genius of the seer. Men of guiding genius were never more needed than now. We have talented men in abundance; but where are the men of genius, men of originality, of initiative, of inventive faculty, who can defy precedent, break through hoary conventions, and lift the Church out of the ruts, and mark out new paths through old woods? We need men of commanding genius to win the ear of our great Church and stir us as a prophet sent from God. The men of talent would soon fall into line, for talent yields to genius. Each pastor must be the guiding genius in his own Church, and adopt methods suited to the community where he labors. We must be fruitful in methods and divinely inventive, so that we may "by all means save some."

My methods, which have worked well and proved successful in a large Church and in a community where extremes meet, and in an atmosphere shot through with every current of thought, can be stated briefly.

First. We have a Sunday-night service equal in dignity and order to that of the morning. We have the best in music from a large, well-trained, vested choir. The hymns are carefully selected from the Methodist Hymnal. I am partial to our Methodist Hymnal because, in singing from

it, I know my people are singing Methodist doctrine. The hymns are not jumbled together in it, and it is full of "experimental and practical divinity." So we use the Hymnal. Then the taking and consecration of the offering is made as impressive as possible. We do not treat the evening service as if it was second-rate to the morning. We put our best into it. The whole service is arranged so as to aid the soul in the loftiest of all exercises—the worship of God.

Second. We have a question box. This experiment has worked well. The inquirer is in every audience. We have on a Sunday night hundreds of young people, and many of them students in the university; so we had a box fixed and gave them an opportunity to ask questions. Not a frivolous question has come into the box. All have been serious, and many of them suggested themes for sermons. Never a week has passed without some questions.

Third. We sometimes throw open the church parlors for a social half hour after the evening service. This is for the special benefit of young people away from home and strangers in the city. It gives us a chance to meet them, and also relieves the lonesomeness for many a heart. Many young people have told me that the hour after Church on a Sunday night is the most lonesome

in all the week, when, far away from home and friends, they have only a small rented room to go to. By means of the social half hour we try to help such.

Fourth. We hold an inquiry-meeting. This to us is better than an after-meeting in the large auditorium. The rights of all are respected. We rarely have a Sunday night without some tarrying for prayer and talk about religion. These methods have been successful. We are open to suggestions all the time. Each pastor must discover such methods as he can best use and as are adapted to the conditions of his service. That more may be accomplished in our Sunday-night services we must all admit. Let us, then, make of ourselves the best of messengers in delivering the best of messages, and give the people our best in thought and feeling. The Holy Spirit will honor all such efforts.

CHICAGO METHODISM.

W. E. Tilroe, D. D.

To say that the problem of the world is the city has become cant and commonplace. The focalizing of markets, culture, politics, and piety came early and stays late. Nations and peoples have been their capitals and holy places. History is a tale of great cities, as surely as it is "the biography of great men." Babylon, Jerusalem, Athens, Rome, London, New York, are stories of the earth. Somewhat of all this is sentiment, to be sure; but sentiment is potential, and with every passing year the city is symbol and synonym of dominion. An evangelism that can not dominate the city will never rule the world. This way lies the future, the battle, the pivot of empire, victory, or despair.

Losing small time at the door, it is well to call attention early to the value in city evangelism of vested funds and well-considered philanthropies. The frequent mastery of Romanism at the centers of influence has much of its secret

here. It acquires property, holds property, sells property only to buy better, borrows on property at low interest, improving property it improves it well; in a word, it commands the respect of the business world, and by wisdom in finance gets a hearing for religion. An introduction is half an interview. A ring at the bell may be index of character. Trinity corporation in New York means much of Protestant Episcopal dominance of the metropolis, and standing in the metropolis means the ear of the Republic. Business America listens well to a business religion. That the pioneer circuit-rider rode a good horse never hurt his sermon. Methodism, a thing of affairs, largely interprets Methodism the world evangel.

A recent review of Chicago Methodism by the Hon. Arthur Dixon has large significance just here. "Chicago had a Methodist church before she had a city charter. It was the first church in Chicago. William Lee, the first ordained resident preacher of Chicago, was a Methodist who worked at his trade as blacksmith, and preached on Sundays. Rev. Jesse Walker was appointed to Chicago Mission in 1831. June 16, 1831, Rev. Stephen R. Beggs organized the first Methodist Church of ten persons in the log schoolhouse near Canal Street and Wolf's Point.

The first Methodist Quarterly Conference was held in 1833, and the first church, 26 by 38 feet, was built in 1834, by Henry Whitehead and others, at the corner of North Water and Clark Streets, at a cost of five hundred dollars. This building was later moved across the river on scows to the corner of Clark and Washington Streets. January 30, 1845, the trustees resolved to erect a new church-building, for which the contract was let to Robert Sheppard for the sum of twelve thousand dollars, in February, 1845. The first composite building—for rental and worship—was erected in 1858, and cost seventy thousand dollars. The earliest appropriation by First Church to the aid of other Churches was on October 3, 1865. The total donations to the present time (1905) exceed six hundred and fifty thousand dollars. In all, the First Church has paid donations to one hundred and thirty-eight Methodist Churches in this city, and she is well named the "Mother of Churches." Such was the growth of the First Methodist Church, the richest Church in the city in its possessions, while, by the peculiar terms of its charter, the trustees are able to use but two thousand dollars of its large yearly income for its own purposes."

That every Methodist Church in Chicago, with possibly a dozen exceptions, is a monument

to vested funds, and that the total exceeds six hundred and fifty thousand dollars, is surely more than a wind-blown straw. It is the track of wisdom and the call of God. Providentially on the ground at the beginning, acquiring property, handling it wisely, thinking of other men and days to come, the fathers of Chicago Methodism being dead, yet speak. Whitehead, Carver, Jenkins, Rockwell, Reynolds, Lunt, Evans, Goodrich, Wheeler, Clancy, Swift, Davis, Wanghop, Botsford, Sheppard, and many another worthy name, should live forever. Nor will those who tarry with us be forgotten, "when the strong man bows himself and the daughters of music are brought low." These same men, in large part, founded Northwestern University, and the City Missionary and Church Extension Society, and the Chicago Training-school, the Old People's Home, the Deaconess Movement, and Wesley Hospital. The air about us we breathe, it clothes us as a garment; we sport in it, and forget that it has weight and is life. So the measure of these ancient foundations in city evangelism is rarely taken, and they are greatest among them all. The spoken words of our mighty men, both ministers and laymen, have vanished in the haze of years, but immortal youth is in their noble deeds.

This writer can think of nothing better than to have the possible ten million dollars controlled by Chicago Methodism doubled and multiplied. What might this First Church do with a yearly income of fifty thousand dollars, and the City Missionary Society with fifty thousand more, with Wesley Hospital, Northwestern University, and all else, forever beyond distresss? Why might not Grace Church, Wabash Avenue, Trinity, and Centenary be income-bearing properties for the future needs of city evangelism? Each of them is now an estate of from seventy to one hundred thousand dollars, and the growth of the city around them is a providence leading to great things. Should they become one quarter the value of First Church to city Methodism, it would mean another half million dollars given away to one generation. To be simply sons of our fathers is to see these dreams come true.

To particularize at length is a ready temptation. The evangelizing force of a great university with four thousand students and instructors, is not a little to Chicago Methodism. The time will come when the altar of prayer and the teacher's desk will not seem such strangers, in the house of their friends at least. No statistical table can tell the value of Wesley Hospital. The deaconess gets her board and clothes, and she

gives her life. The Orphanage and Old People's Home remind us constantly of our priceless heritage in the cradle and the grave. The City Missionary Society has been with us thirty-three years, has founded or given aid to one hundred and five Churches, distributes yearly some twenty-five thousand dollars, and has furnished altogether three hundred thousand dollars to build up Methodism in our borders. Surely Methodist Chicago has a fortune in such friends.

But there is more to city evangelism than kindly philanthropy and supplies of money. There must be actual contact with the people, and, as every one knows, the test of the proposition is at the congested centers. As to Chicago Methodism, the great thing needed is intelligent concentration. Within what may be known as the business district there are now eight parishes. Every one of them is confessedly mission territory, or on the edge of so becoming. Five of them are actually in receipt of outside help, the congregation itself being depleted and poor. On the very ground where Chicago is shaking the earth, Methodism is simply holding on. For that matter, religion is holding on; for the problem has found no master. The remedy is in concentration. Suppose four parishes in room of eight,—a Grace Church parish, a Trinity parish, a Cen-

tenary parish, and a First Church parish. This would cover the territory, give ease and economy of administration, better utilize the available capital, and displace our present drifting with system and purpose. From these centers small missions could be directed wherever needed, institutional agencies could be installed as called for, deaconesses and workers of all sorts could be sent out, commanding congregational services could be maintained, and, in short, what is now done indifferently might be done well. The monumental weakness of Chicago Methodism is its lack of solidarity. Each presiding elder is a law to himself; each preacher attends to his particular business; each Church abides at home; each little mission scrambles for existence; resident bishops, no blame to them, are residents of the earth; and we exhibit our impotence precisely where it does most damage. To learn that the whole is something more than the sum of the parts is the beginning of wisdom just now.

"The Church should cease touching this problem with the ends of its fingers, and should lay hold of it as both the Bible and observation tell us wicked men urge their projects, 'with both hands earnestly.' Chicago does things on a large scale, and unless the work of God keeps step with its business enterprises, it does not command

the attention and interest of the people." These ringing words of Rev. G. D. Cleworth, long time a city pastor, are speech of one who knows. Vested interests, personal contact, ritualism, everything should go forward with a will, if we would be at home in this city where we dwell.

To my mind, the First Church problem is more simple than it seems. The one essential thing is a commanding Methodist service. Whatever the wise men do in the really complicated matter of the real estate, let there be subsidized and maintained a Sabbath gathering equal to anything in the city. Great preaching, inspiring music, financial comfort, social warmth, and spiritual enthusiasm should be commonplace at a spot like that. Is there any hope of a family Church at the business center? Only a commanding service would make it possible. The same conditions which crowd the theaters for pleasure, would do something for religion. Are institutional methods needed here? A great congregation would provide therefor. What can the deaconess do down-town? Anything she is asked, is there a congregation to centralize and conserve her work. Is there a great hotel population, and at all times an army of strangers in town? The contagion of numbers is the magnet that will best draw them. Has old First Church

always been a feeder to the suburban Churches? Suppose some hundred of them should see the point and keep a representative man or a representative family in the services here. Could they not save and pass on to the permanent home scores who now drift and are lost? Is it desirable that the rental values of the business rooms be held at good figures? Would a mighty religious service hinder that as over a service in decline? Is it worth while to hear the great men of the earth who reach the city from time to time? The fact is, a great congregation in this down-town center is the key to a dozen locks we would like to break. With this First Church program a mission to some tireless soul, as Africa was to Livingstone, or London to Hugh Price Hughes, a door would open wide to Pentecostal visions and dreams.

Of equal emphasis with mastery down-town is the value of the residential Church. As to Chicago Methodism, this now means eight languages, some two hundred congregations, thirty thousand members, forty thousand Sunday-school attendance, and property values exceeding three million dollars; in a word, its bulk and strength. Up-town Methodism is the one hope of Methodism down-town. Vested funds, spectacular and sentimental considerations, with judicious

advertisement, will do something in the business centers; but the residential Churches must invariably find the men to manage these things, and take care of their own as well. So up-town Methodism is not great enough to keep house for itself and come down-town too. There will soon be, religiously, no down-town to come to. The time draws near when no man willingly will call the down-town territory his home. Only those who work and trade, and eat and study, and loiter and make sport, will have occupation there. As men go out of town to die and take their last long sleep, so they will refuse to live where they do business. Ease and economy of transit takes living to the suburbs. The down-town district is to be a box of tools or toys, and less and less a temple. Men travel for health, business, culture, and pleasure; but worship is of the heart, and stays near home. The man on his knees travels up; he does not go abroad. For visitors, boarders, hotel attaches, street waifs, and wanderers there will needs be due provision down-town, but city worship as a whole will be in the residential Church. Here will be the body and soul of city evangelism. As the down-town office or market sends its factory or actual business elsewhere, so the real work of metropolitan religion is to be done where the people live. As

Pastor Cleworth, above quoted, well says, "There is an up-town as well as a down-town problem."

The first duty of any Church is to the parish where it is planted. If institutional methods, or ritualistic methods, or evangelistic methods, or complications of all methods, reach the people, let the people be reached. The hook and bait and line and fisherman are all important, and the tastes of the fish as well. Whether the given Church is down-town or in a residence community, the first call is to make it a success just there. On that principle I have said that at the centers concentration is wisdom. Four commanding parishes should stand where we now have eight of another sort. There are a few residence neighborhoods where the choice is of a great Church or no Church. The mastery of St. James and First Church, Evanston, has been won after that fashion. On just the same principle, however, the great body of our Churches, ten in a dozen, must stand where the people live. That means small Churches and plenty of them. Chicago Methodism in this regard has been wise in its generation. It has sixty-five Churches of less than one hundred members, one hundred and thirty Churches of less than three hundred members, and but thirteen Churches exceeding five hundred members. Including probationers, the

average is less than two hundred members to the Church. Adding the Methodism in foreign languages, almost entirely in small Churches, it will be seen how astonishingly these sons of Wesley have kept close to the people. When the philosophy of the great Church shall be carried out as well, they will solve the problem of city evangelism as it concerns them. A rigid ritualism, or a system exploiting authority, may rightly emphasize the spectacular and organic by gathering its children preferably in great Churches. For Methodism, whose unit is the individual, whose notion of character and destiny compels a struggle long as life, whose progress is only in intelligence and free choice, and whose parish is the world, the dynamic center will be the small Church. When religion becomes indigenous and every home a sanctuary, it may be different; but till then this same small Church will be the temple of the race. There was no synagogue in Eden, and there is no temple in the New Jerusalem. Our notions of great Churches may be easily overdone.

To every one of these small Churches, the matter of its location is weakness or strength in its evangelism. Its financial burdens are not seldom disintegration and decay. The removal of debts is owned of God as mightily as prayers

and sermons. The annual deficit is a daily disgrace. The sort of pastor now regnant is no light affair. A ministerial failure is nowhere so dangerous as in a small Church. Unity in the membership, both as to brotherly kindness and aggressive purpose, means much. Social conditions may be an iceberg to the rising sun. Life and power spiritually are indispensable. A dozen things are of more consequence than that overworked and underfed idea of methods. Method is only a how of doing things. A spring bursts out of the mountain side, and may find the valley by channels innumerable. The breaking out is the thing worth while, and not the rut it runs in. Up-town evangelism, down-town evangelism, out-of-town evangelism, world evangelism, needs nothing so much as to break out. The rising of the waters will care for the channel.

NEW PATHS THROUGH AN OLD FOREST.

Polemus H. Swift, D. D., Ph. D.

There is a growing interest in the immense subject of evangelism. Pastors are asking eagerly for the secret and note of victory. The laity are quite as anxious as the ministry that the kingdom of God should come in power. To some watchers the sky is red with promise of a new and better day than this old world has ever known. There are others who are far from hopeful, if not altogether pessimistic. There are those who declare that, spiritually, the times are out of joint; that the Church is fast losing the distinguishing characteristic that constitutes the guarantee of victory; that she is far behind the times, is speaking a dead language, and fighting the new and awful battles of this age of contending giants with the antiquated weapons of a previous conflict; that she is playing with the immense problem of human redemption and world-saving, while agonizing wails of despair and

piteous pleas for help come from the dark gulf of human need.

These questioning, doubting, hesitating, half-despairing souls are just as certain as their hopeful, optimistic brethren that something ought to be done, and that something must be done. Every honest student of the religious life of the age knows that the Church is not doing the work she ought to do. She is not increasing in numerical strength as she clearly ought to do. She is not reaching the laboring men as she must do or fail at last. She is not holding men, and particularly young men in our great cities, as is her duty. She is not grappling with the problems of young life as she must. She is not dominating the cities, or even holding them, as is imperative in this age of intense urban life.

We need and must have a "new evangelism." When it comes it will do the work of the old Gospel of power. It will save society because it will save the individuals that make up society. It will transform and transfigure as divine movements always have done. It will capture the kingdoms of society, literature, art, music, sociology, philosophy, politics, and business; for it is written, "The kingdoms of this world shall become the kingdom of our Lord and His Christ." It will hasten the reign of righteousness. It

will usher in the golden age that must follow the application of the Golden Rule to life. The evangelism that has a less broad horizon and an inferior goal can not be the whole Gospel and win in this age of world-movements as the Gospel conquered during the first four centuries of the Christian era.

There is an "Old Forest" of human need, of alienation from God and righteousness, of wrong being and wrong doing, of corrupted lives, of white lies and outbreaking sins, of heartaches and failures, of homes blighted by the power of rum, of lives degraded by the fiends of appetite and passion, of sin-seared consciences and weakened wills, of curses that have followed in the wake of selfish living, of moral pestilence and spiritual leprosy, of lives darkened by giant wrongs as well as by what the near-sighted ones have called petty sins, of industrial unrest and social iniquity. What a great "Black Forest" of human need!

This forest must be traversed. God is calling, "Awake! Awake! Put on thy strength, O Zion." The Church, in many places, is more than half asleep on the lap of the Delilah of worldliness. She is doing something, but the battle must be pushed to the gates. We must pray, work, and live for the greatest revival the world has ever seen, or we shall come short of what God ex-

pects of us. God's work must be done. The longing, dying sons of men must be lifted till they can see the face of Jesus Christ. Our cities must be captured and held for righteousness, or the beginning of the end is at hand. White harvests must be gathered in.

In our search for new paths we must not forget that there are some absolutely necessary "old ways" that have been allowed, in large measure, to become choked with an undergrowth of thorns and briers. These must be opened. There are some revivals that are necessary before the "new evangelism" can sweep in power and victory over the world.

There must be a revival of prayer for the conviction, conversion, and saving of lost men and women. There never was a great soul-winning campaign without agonizing prayer for the unsaved. When parents are praying for their children, and children are praying for their parents; when wives are praying for their husbands, and husbands are praying for their wives; when Sunday-school teachers are praying for their scholars, and young people are praying for their associates; when the whole Church is praying for the salvation of the unsaved,—then the time will be short till you hear the "sound of a going" in the tops of God's trees. I will not

attempt to explain the philosophy of the case; but if the religious history of the world teaches any lesson worth learning, we know that "the day of His power" comes after the "morning watch" of prevailing prayer.

There must be a revival of evangelistic preaching. There is a great deal of evangelical preaching in our day, but comparatively little real evangelistic preaching. By evangelistic preaching, I mean that which seeks directly to win men to make choice of Jesus as Savior and Lord now. The pulpit of our day spends too much time for the edification of saints. It should speak more frequently and powerfully to sinners. The saints would need less nursing if they were devoted to the work of making more saints. This is what may well be called a pedagogical age. The tendency is too strongly set toward ethical teaching. The saints must be taught, but sinners must be converted also. One need of the age—and to me it is a supreme need—is the voice of the prophet of God. The pulpit must speak for God to the men who do not know Him, and seek to get men to see Jesus Christ and surrender to Him.

We need to raise up a new race of pastor-evangelists. There has been a demoralizing, dangerous drift in these last days. The Church, as

well as the ministry, has come to rely too much on professional evangelists. Now, there is not a word to be said against professional evangelists of the sane type. They are God-sent as well as Scripturally sanctioned, and have done a most marvelous work in the Church. But the call and success of the professional evangelist should not excuse the pastor from doing the same kind of work. Every pastor is a shepherd, but he must be something more. He must be a soul-winner. His first call is to win men to Jesus Christ. There is a tendency in the Church not to expect conversions unless a professional evangelist comes upon the scene of action. That is one of the surest signs of decay. No man, who is called of God to preach the world-conquering Gospel of His Son, can be less than an evangelist. There are those who feel that their temperament and education unfit them for this work. They can teach, but not evangelize. Their place is in the schools and not in the pulpit. The men who stand in the pulpits of our great Church must be pastor-evangelists. If they can not win men to God in one way they must do it in another. If a man is failing at this point, his failure is absolute and complete. If a pastor is not a soul-winner how can he look the Master in the face? And the Church must stand

by the pastor-evangelist. If she will, he will do her far more good than the star preacher.

There must be a revival of evangelistic pastoral visitation. The pastoral call of modern times is too largely a social performance. The people seem to be satisfied to have it so; while many pastors feel that much time is thrown away in keeping up the round that is demanded of them. There must be a change. The dangerous trend must be checked. We must learn to do what the fathers did. They did not go from house to house to talk glibly of insignificant trifles, but to win the people to present, positive faith in Jesus Christ; and then to build them up in that faith. That is an old path in which we must walk. We may not do the thing in just the same way that the fathers did, but we must do it in some way.

The "new evangelism" is not an attempt to find a new source of power, nor a new substitute for the old Gospel. Ultimate sources of power are permanent. The thing that is necessary to meet the need of changed conditions is a new path for the old power. We have been making some wonderful discoveries in the realm of electricity of late, but no one is seeking for a new source of power. What the practical scientist has been trying to do is to understand, as best

he can, the power with which he is dealing, and then to open a path for its operation. That is the need of the spiritual world. There is a fountain of power for the saving of this needy, dying world. It is adequate and inexhaustible. God is not dead. His arm is not shortened. His force is not abated. He is to-day the Almighty. We must know Him. We must harmonize with the law of His power. Then, too, there is no substitute for the old Gospel. There is only one incarnated Son of God. There is only one garden of Gethsemane. There is only one mountain that is called Calvary. There is only one sacrifice for sin. There is only one risen Lord. There is only one hope of eternal life. There is only one light upon the "dark river." The Gospel is yet the power of God with salvation. Jesus Christ has yet power on earth to forgive sin, and no one else has ever been found able to exercise that power. God has not failed. Jesus Christ has not failed. The Holy Ghost has not failed. There is an old and adequate power for saving. We must know it and find a path for the onmoving of that power. We must find a way to get men to see themselves, and then to see the risen Son of God. That is the problem of the age. That is the need of the hour. The old power will do all the rest.

We can not get on as we should without the old enthusiasm and singleness of aim that has everywhere characterized great soul-winners. I like that word enthusiasm. It has the hiss of steam in it. There can be little progress and less victory without sanctified enthusiasm. The Japanese won at the battle of the Korean Straits because of the enthusiastic dash, the singleness of purpose, the consecration to victory, and the whole-souled obedience to orders that characterized the little brown men of the Orient. All conquering souls in all ages have been marked by a holy zeal and a sane enthusiasm. The fathers did not have the education and culture of the sons, but they displayed an earnestness, sincerity, and enthusiasm that carried conviction wherever they went or spoke. They were men of one purpose, as they were men of one book. They believed their own message, and made every one else believe it. They had the holy boldness, the majestic faith, the abandon, and the convincing unction of the old prophets. Wherever this spirit and consecration of the fathers is found you will be sure to find men who with education or without it, with rule or against rule, are cleaving their way through the tangled undergrowth of the old "Black Forest," and subduing hearts and lives to the King of kings and Lord of

lords. Educated workmen ought to be the best kind of workmen, and no combination of circumstances can be too hard for a God whose name is ALMIGHTY. If the "new evangelism" is filled with the old spirit of consecration and enthusiasm it can not fail. Pentecost is as possible to-day as when Peter preached the plain Biblical sermon that won three thousand souls to the Master in a single day. The same need exists. The same power exists. If the two can be brought together over a path which you have discovered, you shall witness the same marvels of grace.

God does not change, but men do. That makes readjustment an absolute necessity. While the source of power remains unchanged, changed conditions often demand a new path for the old power. About the most unprofitable and pitiable thing in the world is the common experience of getting into ruts so deep and monotonous that life is shorn of its novelty and power. Marconi has erected receiving stations in various parts of the earth. These are new paths of the force that was unused till the brilliant Italian dreamed his dream. We must get out of ruts, and find a way to become receiving and sending stations for the power of God. That is the problem of the day. God needs us, and the world needs us. If the Church and the ministry fail to be evangelistic,

that failure will be a sight to make angels weep. The superlative failure comes when one fails to meet the end of his creation and the Divine call. What would you think of a flour-mill that never ground a barrel of flour; of a telegraph office that never received or sent a message; of an ocean grey-hound that never sailed away from the harbor; of a great telescope that was never pointed toward the heavens? You would think that they were gigantic failures. But they can not be half so great a failure as the Church that is not evangelistic or the pastor who does not win men to Jesus Christ.

Having said all this, it yet remains true that we shall not succeed as we ought till we discover some new paths through the deep, dark forest that lies between the life of this age and the Christ ideal. Changed conditions demand some new paths for the old power in which we glory. Changed conditions in every realm call for change in methods and machinery. He would be a very foolish man who would attempt to gather the golden harvest on the prairies of Dakota with the sickle, the cradle, or the hand-rake reaper, which were good enough for the age that produced them. What would you think of the man who would insist that the Iowa farmer should plant all his corn by hand and culti-

vate it with a hoe; of the man who insisted on making watches as watches were made one hundred years ago; of the deluded enthusiast and "old-timer" who would refuse to take the "Twentieth-Century Limited" to New York because his grandfather came to Illinois in the '30's in a prairie schooner drawn by oxen? Every one knows that a great newspaper, such as lays before us the news of the world as we eat breakfast every morning, would be impossible with the press and methods of Benjamin Franklin. What would you think if Chicago were to hold fast to the old hand-pump fire-engine which served its day and generation fifty years ago; or try to supply its two millions of people with water by sinking a pump in every back yard? Does any one think that a grocery-store could be successfully run in New York on the methods that do well enough for the cross-roads establishment in the mountains of Tennessee? Would a college president be retained beyond the first meeting of the Board of Trustees if he could not be induced to lay aside the educational methods of twenty-five years ago? Great manufacturing establishments compete with their rivals, and distance them, by throwing out the old machinery and replacing it with that which is up to date and the best that human ingenuity and skill can

produce. Any other policy means failure at last, because it means inferior products for a market that is overcrowded with the very best. The student of history knows that Napoleon III met his Sedan because he was foolish enough to try to cope with Germany when he had only the old muzzle-loading musket, and his enemy was armed with the latest improved needle-guns.

As these considerations flash their light into our souls, what shall we say of the man who insists that I shall construct my sermons as the fathers constructed theirs; that a Church shall always be run as Churches were managed five hundred years ago; that every Sunday-school ought to be conducted as Robert Raikes conducted his; that there is no way of getting a man saved except by getting him to the altar; that a revival is not genuine unless it is run in the old-fashioned mold; that, because the vigorous preaching of the law resulted in a great revival movement one hundred years ago, that is the type of preaching that must be used in revival services to-day; and that your revival is not above criticism because you use methods that John Wesley never thought of?

We must not forget that methods have Divine sanction only so long as they can be worked successfully. It would be consummate folly to bind

the methods of America on India or Africa. The Church in the congested slum district of Chicago must not be bound hand and foot with a program that was good enough for rural Ohio fifty years ago. If your method will not work where you are—no matter how well it worked on your last charge—you may be sure that God wants you to throw it away and invent something that will work.

But the work must be done. Souls must be won to Jesus Christ and eternal life. The world must be captured for the King. The white harvests must be gathered in. Boys and girls must be kept from going away from Christ and the Church. The working man must be made to believe that the Church wants him and cares for him as Christ cares for him. If the old methods will not do the business, away with them, and invent others that will. We are in danger in two particulars. It is an easy matter to say that the old revival methods are played out; that the very people who most need the Gospel will not go near the Church during a series of revival meetings; that people are not interested in the things that interested the fathers; that it is worse than a waste of time to hold formal "protracted meetings." Well! what of it? God has called you to reap the white

harvest-fields. Will it satisfy Infinite Love to say, "I could not reap because the machinery of my Church was not well adapted to the age in which I was called to work?" If the machinery is out of date, there is only one thing to do: invent some that is up to date. He only is a traitor to the Lord of the harvest who comes at last with only "withered leaves." And, on the other hand, let us have done with unkind words concerning men who are reaping the harvest, just because they do not use "orthodox" machinery. It is not well to speak slightingly of "Decision Cards," "inquiry rooms," "seasons of silent prayer and decision," when the men who are using these methods get results while we are lamenting our failure.

As long as a man is true to the fundamentals of Methodism and the Gospel he must be allowed to do his own work in his own field and in his own way. Different fields perplexed by different problems and presenting diverse characteristics, must, naturally, he worked differently. The people on the boulevard and in the slum district need the same Gospel, but it is next to impossible to carry that Gospel to them in the same way. The same methods will not work successfully, year after year, in the same field. We live and work in an age that demands nov-

elty, freshness, variety, and the heart-throbs of a living man. A true man must be himself. He ought not to be bound by the methods of another. David can not win if he is encumbered with the untried weapons of Saul. The only thing that we have a right to insist on is that the work be done, and done decently and in some sort of order. I do not much care whether you hold a protracted meeting or do not hold one; whether you invite people to the altar or to an inquiry-room, or do not invite them to either; whether you invite people to rise for prayers or sign a "Decision Card;" whether you draw the line sharply, or do not draw it at all; whether you hold special services, or make all services special—so long as in some way—and that your own way—you get men and women, boys and girls, to surrender to Jesus Christ. If you can not walk in the old paths, we will not find fault with you if you will cleave some new ones to the goal through the great "Black Forest" of human need. You can do it. In this age of doubt and uncertainty, fear and perplexity, there is in the minds of men a conviction that Jesus Christ is the complement of needy souls. The pendulum of thought is swinging toward supernaturalism. Men believe in God. They want a revelation of Him. The boulevard will respond to a

sane call to repentance. The slum knows its need. Men are hungry for God, for light and truth. Men may not care as much for dogmas and creeds as once they did, but they can be captured by love and sympathy. They want to see the face of a Savior who has power to save. You must win them to yourselves, and then lead them to the One for whom their souls long.

There are various lines along which new paths may be blazed.

The complex, perplexing, disheartening, gigantic problems of our immense cities demand new departures. Our cities are full of young people who are away from home and all but dying of loneliness and heart-sickness; of hard-handed working people who have come to think that the religious crowd is with capital and against labor; of discouraged people who have failed so frequently that they are certain that neither God nor men care for them, nor care what becomes of them; of people from foreign lands where they learned cordially to hate both the Church and the State; of poverty-stricken unfortunates who think of themselves as ground beneath the iron heel of a cruel destiny; of weak-willed men who have surrendered to the demons of appetite and passion; of vast armies of men and women who are so overcrowded, overstrained, and over-

worked that they have little time, strength, or nerve for the things of the higher life; of women who can not properly care for their children because they must coin their life-blood into bread. No small Christ can save our cities. No half-hearted efforts will avail. No vacation plan will grapple with the problem.

This great army of needy, longing, lonesome, heart-sick, discouraged, poverty-cursed, careless, indifferent, unbelieving men must be won to Christ. But they can not be won to the Nazarene till they can hear His voice and see His face. We must win them to ourselves before they will follow us to Him. If we are to win them we must make them understand that we care. If we can make them see that we care for their bodies, perhaps they will, after a time, be led to believe that we care for their souls. It will avail little to talk of the bread of life to a man who is starving, and whose children are starving before his very eyes. By taking an interest in their life we may be able to induce them to take an interest in the higher life. If we work for a city of God here and now, these destitute men may be led to listen to our talk of a city of God somewhere else. It is more than likely that the "new evangelism" can make large use of the crèche, the kindergarten, the kitchengarden, the sewing-school, the

gymnasium, the social room, the reading-room, the lecture-hall, the library, the open parliament, the picture gallery, the "helping hand," the good citizenship club, and a score of others that may help to break the force of that practical infidelity that is cursing our great cities. We do not bring these things forward as substitutes for the Gospel, but as devices that may open the ears of men and women to the Gospel, which has come almost, to be no Gospel. The first necessity is to make men feel that some one cares. God does. We must, and we must somehow make men feel that we do. There are places where nothing can do the work as well as a thoroughly equipped open Church. The Gospel of the Son of God is a vastly grander somewhat than many people have ever dreamed.

The most observant workers of the age are absolutely certain that the Church must do a great deal more for the children and youth than she has ever done. We must show larger faith in childhood conversion and greater zeal in childhood training. Sunday-school evangelism is certain to be a most distinguishing characteristic of the "new evangelism" which is to usher in a far better day, "when the day breaks and the shadows flee away."

Scientific investigation has thoroughly estab-

lished the fact that the period of adolescence is the time of superlative spiritual opportunity. Then the soul looks eagerly for a new life, and mates with Jesus Christ as readily as birds mate together in the springtime. Those are the years of greatest impressibility. Then the life is plastic and may readily be molded according to the will of a master mind and hand. If we allow those years to pass unimproved we shall witness the death of opportunity that will not come again. If we do not influence childhood toward faith in Jesus Christ, the enemies of the kingdom will influence them away from Him. It is impossible for a boy or girl to grow to years of maturity and remain unprejudiced. There will be soul development one way or the other. It is the business of the Church to use every power she possesses to prejudice the young toward faith and a holy life. We have a great army of young people on our hands. God will hold us responsible for the way we treat them.

All this means that there must be a great tide-wave revival of childhood conversion. The religious education of the young must receive vastly more consideration than ever before. The children must be taught that they belong to God and that they need never depart from Him. Our Sunday-school methods and work must be so re-

organized as to make discipleship the governing purpose. The teacher must be inspired to believe that the supreme business is to win the boys and girls to an open stand for Jesus Christ. Out of my own experience and observation I am convinced that any consecrated Sunday-school teacher, who lives for it, can win the majority of her class to Christ and the Church inside of one year. The Junior League has a mission that has not yet been undertaken in real earnest. It may become a spiritual training-school for baptized children in a most effective way. Many pastors are doing a grand work by preaching a five-minute sermon to the younger young people before the regular sermon begins. This will shorten the regular sermon somewhat, but the results will justify the application of the sermonic condenser. It will be worth a vast deal to secure the presence of the children at the regular Church service. The Church will become their Church as it could not otherwise be, and, when they have made choice of Jesus Christ as Savior and Lord, Church membership will be the easy and natural thing. The path of continuous evangelism must run through this thicket.

We know of one Church that organized a Junior Choir which became a spiritual force among the young people. The work was in the

hands of a godly man who knew Jesus Christ and loved the Church, while, at the same time, he was a splendid leader. This choir was composed of seventy boys and girls between the ages of ten and sixteen. They were gathered from every quarter of the Church and community. They were vested, that rich and poor might appear alike in the services of the Lord's house. They had their own work in every service. Before the first year had passed, nearly all, who were not before professing Christians, accepted Jesus Christ and united with the Church, which they had come to love and which they all delighted to serve. That choir cost that Church something like $250, during that first year, but a half hundred young lives started in service for the kingdom justified the expense. Such a choir will do your Church good if you can secure the right kind of a leader. Try it.

"Decision-day" in the Sunday-school never fails to secure splendid results. It gives an opportunity for such a public stand as always appeals to the boys and girls. Let me describe such a day as may be witnessed in every Church in the land. The service was in charge of the pastor, with every officer and teacher pledged to help to the very utmost. After a short lesson period, there was some spirited, spiritual singing.

Then a half dozen short, earnest prayers by as many teachers who were yearning to have their scholars surrender that day to the King of kings. Following an invitation hymn the pastor preached a fifteen-minute sermon on the text, "What, then, shall I do with Jesus?" He made it very personal, and showed the boys and girls how they could crucify Jesus Christ or confess Him. When that had been made very plain the pastor appealed to the teachers, and asked, "How many of you would like to covenant with these boys and girls to-day and promise them that, if they will take a stand for Jesus Christ, you will do your very best to help them live for Him and realize the Christ ideal?" Quickly every teacher in the room arose. Then, as the teachers stood with bowed heads, engaged in earnest prayer, the pastor appealed to the school. "How many of you young people will answer back to these teachers, 'We will take a stand for Jesus Christ to-day; we will confess Him, ask Him to forgive our sins, dedicate our lives to Him, and try to live for Him every day?' All who will, stand on your feet." A multitude were on their feet in a half minute. All knelt to join with the pastor in a prayer of consecration. "Decision Cards" were signed, and on the following Sunday more than half a hundred of those boys and girls vol-

untarily marched to the altar and united with the Church on probation. It was a glorious day, and ought to be repeated every year in every Church in the land. What a shaking that would make among the dry bones!

We must make vastly more of our regular services, and we must make them far more evangelistic. Special services are necessary. A protracted, soul-winning campaign ought to be held in every Church at least once a year. Twice a year would be better. I do not greatly care what you call these services. If the word "revival" is "played out" in your community and repels rather than attracts, call the continuous meeting "A Mission," "A Recruiting Service," "Pentecostal Meetings," "Heart Talks with the Needy," "Evenings with Jesus of Nazareth," or "Gospel Services." Call them what you will, but have the real thing. Plan for it. Swing the Church into line for it. Clear the decks for it. Pray for it. Sacrifice and work for it. Advertise it. Believe for it. Let God lead. Get out of ruts. Do something that has not been done in your town before. Be sane. Treat the people honestly. Avoid tricks. Work as though everything depended on you. Something will come. There is not a Church in the land that will not respond in good measure to a sane program for a Gospel

campaign. Such meetings ought to be held. Hold them in your own way. Let the Church stand by, and the results will be glorious.

But while special services are necessary, and ought to be held, in some form, in every Church, the regular services ought not to be allowed to degenerate into mere "meetings." In most Churches there is no expectation that men and women will decide for Christ at a regular service; and, as a rule, the people are not disappointed. We usually get what we live for. It is a shame to devote nine-tenths of the time of a Church to the edification of the saints, to say the very best that can be said. There are men and women who would like to find God, and they do not have a chance. It is a shame to stir the souls of men with earnest appeals, and then give them no opportunity for the decision that ought to be made because of the conviction which has been produced. People ought to have a chance to make a choice at least once on each Lord's-day. That does not mean an altar service or the same old hackneyed, worn-out appeal. The net must be cast in harmony with the nature of the waters and the kind of fish with which the waters are filled. Sometimes it will be wise to invite those who desire to accept Christ to stand on their feet for a moment. Sometimes it will

be better to ask all to bow their heads in silent, earnest prayer, while men and women who feel their need of Christ decide the matter in the holy of holies of their own hearts. It will be well to hold a short prayer-meeting at the close of the evening service, occasionally. Call them "Decision Services," and urge all who desire to find Christ to remain. Many pastors have an hour when seekers may meet them for close heart-to-heart talks. One pastor of my acquaintance holds a social hour at the close of his evening service. This gives young men a place of refuge during that most dangerous hour of the week, and offers strangers an opportunity to become acquainted, but, best of all, makes it possible for wide-awake workers to bring to the pastor those whose hearts have been touched, and who are almost persuaded to take a stand for a new life. His work has been gloriously successful in the heart of a great city. Another makes splendid use of a "Fellowship Service" the first Sunday in every month. That keeps the matter of decision and Church membership constantly before the people. He rarely ever holds a "Fellowship Service" without additions to the Church. This same pastor received nearly one hundred into the Church on probation during two years in which no special revival-meetings were held. The Ep-

worth League in the Church of which the writer is now pastor, holds "Confession Services" on the first Sunday evening of each month. Here the probationers are given special opportunity to confess Christ; timid ones find it easier to bear the cross, and those who never made a profession are urged to stand up for Jesus Christ. The faith, prayers, and activities of the young people center in these services. Variety of leadership gives variety of method. Such a service in your League will transform it and help you to open a new path through the "Old Forest." Try it. It will pay.

One pastor has done good work by organizing in his Church a score of Gospel quartettes. These are not for singing, but for soul-saving. You can do the same. Invite to your study a score of your best workers, young or old. Read to them the story of the man who was brought to Jesus by four friends, who had faith in the power of the Master and showed their faith by their works. Talk about it. Tell them that you want to modernize this miracle. Pray over it. Then ask each one present to select three friends, from those who are not present, to form a soul-saving quartette, of which he is to be leader. See that the quartettes meet, organize, read the same story, and then select each the name of one friend for

whom every member of the quartette will pray and work till that friend is brought to Jesus. Have the leaders report to you whenever the "sick man" has decided to see Jesus. That news will help you to preach the next Sunday evening or to give an opportunity to confess the healing Christ at the next prayer-meeting. These quiet, continuous, combined, persistent endeavors will, sooner or later, bring fire from heaven in the sight of men, and men and women to the feet of the Son of man who has power on earth to forgive sin and transform life.

These are only some of the suggestions that could be given. A living, up-to-date, wide-awake pastor will readily think of a hundred other things that can be done for the coming of the kingdom. Life will make its own molds and create its own machinery. The thing that we need to remember is that methods have Divine sanction only so long as they secure results. You are bound to win men to Jesus Christ, but you are not bound to do it in any special way. You are in duty bound to reap the golden harvest, but you are not bound to use anybody's machinery to do the job. If the old machinery is out-dated and won't work in your field, be brave enough to throw it away, and invent new machinery that will. Be afraid of nothing except disloyalty to

the Lord of the harvest. The fields are white unto harvest. You must reap them in some way. Better use any machinery than see the grain rot while you sigh for the dear old times that never will come back and never ought to come back again. Choose for your motto this day as the great "Black Forest" of human need rises somber before you, "I will find or make a way through this forest to the victory and glory beyond."

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